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UAE Family Under Global Transformation

Fellowship Program Final Report

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Contents

Executive Summary

Investigating the changes taking place inside the UAE family is of growing interest in academic and political platforms. This report documents the results of an18-month study which investigates the impact of globalization on UAE families. Focusing on the post-oil era, a phenomenon driven by Dubai and taking place in the Gulf region at large since the start of the century, the project has three main objectives. First, it maps the changes that result from socio-economic transformations, such as in the UAE families' attributes, relations and values. Second, it examines the factors that might help the UAE family in its struggle to adapt with changes in education, employment and awareness of change. Finally, this study assesses the paradoxes of relationships, both global and local and looks at ways in which they affect UAE families.

The project methodology is based on a quantitative questionnaire which was administered to a stratified group of female and male students from Zayed University's Dubai campus along with their respective fathers and mothers. Over 240 female and male students and their parents have been sampled about their views on the impact of globalization on the UAE family. This inter-generational approach, coupled with the variety of methods which were adopted, has greatly contributed to the richness of the study.

This report contributes to the intellectual, theoretical and substantial understanding of the impact of global changes on the UAE; and consequently, aims to inform and help institute policies which assist UAE families in adapting to change. The report's central findings articulated that the family is still a leading player in the UAE society. The study's results showed that socio-economic changes have strong effects on some aspects of family life such as economic wellbeing, openness to different cultures and family connections. On the other hand, weaker effects were found on family values, norms and traditions and language. Many of the findings call for policy interference regarding rehabilitation programs for families; social welfare programs for about 13% of UAE families; social and educational policies to revive Arabic and national identity; social and economic policies to control growing materialistic trends; work-life balance policies; as well as policies to support the UAE family's efforts to cope with socio-economic changes. The report emphasizes the role of both the state and of societal institutions in forming a national vision and conception about the manifestations of globalization and how to adopt and accommodate them.

Major Highlights:

- ➢ UAE family is
  - ✓ Still large in size.
    88% of UAE families have 4 or more children
    40% of UAE families have 7 or more children

  - ✓ 61% of UAE families travel abroad.

  - ✓ 61% of UAE families feel connected to UAE/Khaliji culture more than any other culture.

  - ✓ 64% of UAE families spend 5hrs or more per day with family members.

  - ✓ 48% of parents feel their ability to communicate with children is declining.

  - ✓ 67% of parents spend 5hrs or more per day helping children with school work.
    Mothers: 70% spend 5hrs or more.
    Fathers: 57% spend 5hrs or more

  - ✓ 76% of respondents are still connected to their extended families.
    22% live with together.

  - ✓ 3.5 is the ration of domestic workers per family (A rise from 2.2 according to the Ministry of Labor studies in 90s).

  - ✓ 93% of families have domestic workers.

  - ✓ 63% of respondents believe that the UAE family can't survive without domestic workers.

  - ✓ 43% of respondents believe that families are losing internal cohesion.

  - ✓ 65% of students have BlackBerry phones.

  - ✓ 74% of students look for international brands.

- ✓ 44% of parents perceive their connections with their children as the first most negatively affected by globalization.

- ✓ 42% of parents perceive the relationship with the extended family as the second most negatively affected by globalization.

- ✓ 62% of parents insist that their children should marry only Emiratis.
  69% of students prefer their brother marry an Emirati wife.
  61% of students refused arranged marriages.

- ✓ 70% of respondents will take care of their elderly parents in their own house.

- ✓ 90% insist their children wear the national dress (Abaya, Shela, Khandorah)
  33% specify only in the UAE.
  57% specify everywhere they go.

- ✓ 91% of students believe that globalization has put many kinds of pressure on UAE families.

- ✓ 82% of parents believe that Islam can protect the UAE family from the risks of globalization.

- ✓ 69% of parents perceive communication as the main strategy in dealing with children's issues and problems.

- ✓ 50% of parents encourage their children to have relationships with expats.
  46% of parents discourage their children to have relationships with expats.

- ✓ 75% of students believe that UAE families need guidance and mentoring to deal with current changes.

- ✓ More than 50% of UAE families believe that the young generation is suffering from drug addiction and committing crimes.

➤ Arabic language
- ✓ 89% of parents stated that they use Arabic language mostly at home.

- ✓ 93% of students use Arabic mostly.

- ✓ 76% of UAE families believe that Arabic language is declining.

- Mothers
  - ✓ Are central to the UAE family.
    70% of mothers spend 5hrs or more per day with their families.

  - ✓ 46% of mothers are worried about the family loosing internal cohesion.

  - ✓ 60% of parents and students perceive the mother as the main person responsible of raising children.

Introduction

This project addresses the impact of globalization on Emirati families. It maps out the changes undergone by the UAE family as a result of the socio-economic changes that are part and parcel of the globalization process. It focuses on the post-oil era; a phenomenon driven by Dubai and taking place in the Gulf region at large since the start of the century and onward (Held & Ulrichsen, 2012). In Dubai, real GDP has been growing at a compounded annual growth rate of 13.3 per cent, according to the Dubai Chamber of Commerce and Industry in 2004; by far exceeding that of its GCC counterparts. Prior to the 2005 economic crisis, Dubai was the fastest growing economy in the world, and according to the Middle East Journal (2006), was growing faster than the emerging economies of China and India, and the developed economies of Ireland, Singapore and the US (Dubai Encounter, 2006). During this time, Dubai became a world hub for trade, tourism and finance; consequently deepening its interaction with the world economy and globalization flows. And, despite the ensuing economic crisis, Dubai's ability to make a swift recovery finds the Emirate once again a hub for all capital investments fleeting out of Arab region affected by the Arab spring (the Economist, 2013)

The main objectives of the study concentrate on:

1. Mapping the changes which have occurred in the UAE family as a result of the socio-economic changes that deepen the globalization phenomenon inside the society such as the changes in family attributes and family relations, cohesion and intergenerational relationships and other factors.
2. Examining the factors that might help the UAE family in its struggle to adapt with changes in education, employment, awareness of change and integration in the globalized economy.
3. Assessing the paradoxes of relationships, both global and local and how they affect the UAE family.

This study takes a close look at Zayed University students and their families in an attempt to understand and learn about their coping mechanisms with the rapid economic changes taking place with a special focus on the family. The study is designed in such a way as to turn challenges into opportunities and provide academics, policy-makers, and UAE society at large with information about this important and timely issue. The project therefore fills a gap in our understanding of the multifaceted challenges which globalization poses to the Dubai family.

Utilizing a predominantly quantitative approach, this research aims to map out the globalization challenges as experienced by a random selection of female and male students[1] from Zayed University's Dubai campus and their respective mothers and fathers.

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[1] The study used a small sample of male students for merely comparison purposes.

A scientifically designed questionnaire was the tool utilized to investigate the students and their parents' views on the issue of the socio-economic changes and how they affected the family. Furthermore, a partial qualitative analysis helped to address a number of selected issues in greater depth.

Globalization is increasingly manifested in all dimensions of life, moving beyond just having economic and technological impacts worldwide to also having direct social and cultural implications in both private and public spheres. The implications on family, as the main unit of society, are many, including impact to family structure, family functions and family values.

This is not the first study to touch on the implications of globalization on family; however, its uniqueness lies in its approach with the sampling size; the mapping of the multiple areas of impact on the family; and the comprehensive and in-depth quantitative tools of analysis. The study surveyed 200 female students and their respective parents (mothers 189 and fathers 171). The study also aimed to investigate male students; however, for a number of procedural and practical reasons, only 32 questionnaires were collected from the men. An overall observation was made demonstrating that male students were less enthusiastic to participate in the study as their counterpart female students. With regards to mapping, the study is highly comprehensive as it investigates from multiple levels the various implications derived by socio-economic changes.

The questionnaire involved in the study had two types of questions: direct and simple questions as well as deep, open-ended analytical questions which provided respondents with ample space to express their feelings and views about the topics. Based on the objectives mentioned earlier, the questionnaire was designed in such a way as to translate those objectives procedurally and measurably. A full questionnaire is attached to this report's appendix. The questionnaires were divided into five main sections, namely: demographic of the sample; the socio-economic impact of globalization; impacts on family's ties, kinship and connections; impact on family values; and adaptive strategies adopted by the UAE family.

The study went through multiple stages outlined in this following section. At the initial stage, Zayed University, Dubai campus was chosen as the focus of the sample as a representative group for UAE families. At the second stage, a multiple 4 sets questionnaire was developed targeting female students, male students, fathers and mothers. The questionnaires have multiple rounds of revisions by Dr. Suad Joseph, a distinguished peer scholar who have a long experience in Arab families' issues. The questionnaire was also reviewed based on the ZU ethical clearance committee recommendations. The third stage marked a pilot survey administered to 32 female students, after which the questionnaires were refined accordingly. At the fourth stage, the selection process of the sample was initiated through a computer based random selection method from a list of registered students provided by the registrar, All selected students were contacted by e-mail using anonymous to preserve students` confidentiality. In the fifth stage−data collection phase of the study− a shift in methodology was applied due to lack of students'

responses to be a classroom administered survey. A stratified random selection was administered by choosing classes from different colleges and departments from across the four academic years. Over 40 professors` consents were guaranteed and a total of 85 classes were actually targeted. Students training on SPSS and methodology in social sciences were part of the team commitment to students' capacity buildings. Overall, the completion of the study took longer than originally anticipated due to the slow return of questionnaires by students, however with persistent reminders and follow up, the data collection was successful.

Definitions and Methodology

The report on "UAE Family under Global Transformation" investigates two highly complex and dynamic terms: "Family" and "Globalization". Both terms are ambiguous at best, and difficult to define due to their dynamic nature and continuous evolution. Understanding how they affect each other is important, especially within the context of the UAE.

 Family: Although at face value, it may seem that "family" is a well-known self-explanatory term with a generally accepted definition, the reality is much different. There is an overall consensus that the family is the most primitive and primary form of social institutions, however, there is no single definition. G.P. Murdock (1997) defined "nuclear family" as "a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and their offspring" (as cited in Skinner, 1997: 5).

Many scholars such as Durkheim have emphasized that when families are shaped in different forms, they always preserve their core social nature. Having developed into many different forms, families are no longer based on blood and genetic ties or kinship and reigned relations, (Morgan & Anderson, 1997) but rather on social interactions and social ties. And it is these very interactions that have become pillars of family formation (Trask, 2010). The evolution of the concept is related to many internal and external forces engaging together and affecting the family from within as well as with the outside world. The dynamism of the concept allows us to understand and conceptualize the dialectical negotiations between individuals and families on the one hand and the external forces on the other (Trask, 2010).

There are two important perspectives when defining families−structural and functional. Many scholars agree that the dynamics of the family's structure and the mobility and fluidity of the family's functions were the main directives to the evolution of its definition. The structural perspective relates to the principles of family membership such as blood relations, social ties, legal ties, or residence; while the functional perspective relates to family members roles and behaviors. These may include caring for the young or elderly, sharing economic resources among others. Traditional functions of the family which include socialization and building up citizenship are facing many challenges (Trask, 2010).

In the UAE, where we focus our study, we find that families are traditional, built and based on blood and genetic ties; however, there are some noticeable changes in the structure and function of the UAE family. This will be elaborated on later in the study; however, it is important to note at this stage that the structure of the family has been predominantly affected by the introduction of non-family members within its fabric. The most evident example is domestic workers, who affect both the family structure and function. As more women enter the workforce and pursue

careers, they leave children and elderly members in the care of full time domestic workers. Further elaboration regarding changes in the family's structure and function as it is manifested in the UAE will be presented in the survey discussions.

Globalization:

A concept that has become increasingly popular in academia, the word globalization, in a short time frame became a common fixture in the English language. Combining the word "globe" and the suffix "ization", in its most simple terms means: "to become global". It is actually quite difficult to identify the origins of the word and from which field it first emerged. A more nuanced view is necessary to address more complex questions underlining what "global" actually means. Of collective agreement however, is the importance of using this term as a tool for trying to understand the many diverse and multi-disciplinary fields in academia and practical life.

According to the sociologist Ceasare Poppi:

"The literature stemming from the debate on globalization has grown in the last decade beyond any individual's capability of extracting a workable definition of the concept. In a sense, the meaning of the concept is self-evident, in another, it is vague and obscure as its reaches are wide and constantly shifting. Perhaps, more than any concept, globalization is the debate about it". (Poppi , 1997, p 272).

It is complicated to trace the starting "moment" of the term globalization− its history is highly debatable. Some economists have linked the term to Theodore Levitt, a Harvard Business School scholar who wrote "The Globalization of Markets" in 1983, and who linked globalization to economics and popularized the term. According to the Harvard Dictionary, however, the word "globalization" was first employed in 1930. It entered the Mariam-Webster dictionary in 1951 and became widely used by economists and social scientists in the 1960s (Kilminster, 1997). Marchal McLuhan, a Canadian who analyzed the impact of mass media on society (even before the emergence of the world internet) coined the term "Global Village" in 1962 (Ray, 2007).

Other scholars such as Martell (2010) associate this concept with pre-modernity, emphasizing that globalization as a phenomenon is as old as it is new. In his understanding, globalization dates back to before the European industrialization and renaissance. He agrees with many other scholars, that it is important to widen the scope of the definition which is multi-disciplinary in nature, impacted by a myriad of issues such as: advanced technologies; fast economic changes; capitalism; westernization; cultural changes; social changes; the role of international organizations among others.

The implications and manifestations of globalization are as vast and diversified as its definition is. There are two overarching views of globalization, in which scholars are somewhat divided. Those scholars who define globalization positively, relate it to connectedness (McGrew, 1998), global city (Albrow, 1990), economic integration (Dicken, 1992; Spich, 1995), cultural

diversities (Featherstone, 1995), de-territorialization (Scholte, 2000), and global culture (Appadurai, 1990). Others have a more negative view of globalization and link it with western hegemony (Hall, 2000), westernization/Europeanization (Waters, 2001), capitalism (Friedman, 1999; Wallerstein, 1974) regression, colonialism (Khor, 1995; Neeraj, 2001), and destabilization-fall of national barriers (Lindsey, 2004).

Globalization has three dimensions: increased trade and transnational economic activity, faster and denser communication networks, and increased tensions between (and within) cultural groups due to intensified mutual exposure (Eriksen, 2007). In addition, globalization has a series of implications:

- Disembedding: distance has become increasingly irrelevant, relative and less important. Social life has been abstracted from its local or fixed context in many ways, such as through (for example) music, ideas, books, investment, labor and fashion.
- Acceleration: the speed of transportation and communication. Cellphones, internet, satellites.
- Standardization: shared standards and norms. Increased reliance on English as a standard language, similar hotels, shopping malls, and international agreements.
- Interconnectedness: denser connections between people in different continents necessitate international agreements and standards.
- Movements: labor and capital movements, business travel and migration, tourism.
- Mixing: cultural mixing, as people from different origins interact and exchange their culture aspects.
- Vulnerability: boundaries have been weakened. Countries/communities/ families are unable to protect themselves from unwanted flows.
- Re-embedding: through local communities and families to counter the above key features of globalization. Reactions are about community integration and national-subnational identity policies.

Anthony Giddens (1991) attempts a more balanced approach, where he views the process of globalization as neither positive nor negative, but rather a combination of both depending on different contexts and manifestations. Described as a contradictory process, this approach ensures that it has both solidarities and fragmentations. It is a process which challenges institutions, ideas and hegemonic cultures and makes room for new forms to emerge and take shape. He has defined "globalization" as the expression of fundamental aspects of time-space distinction where communications are no longer confined to the boundaries of particular places as practices become increasingly detached from their local settings (Giddens, 1991) He also argued that media generates a sense of "no place", where face to face relations do not exist (Savage, Bagnall & Longhurst, 2005).

Other definitions:

In order to demonstrate a multi-dimensional approach to the impact of globalization on family, other definitions appear playing a role in completing the puzzle. Other definitions such as private/public spheres; local/ foreign dichotomies; adaptability of the UAE family; and identities and nationality are central to the study.

Private/public spheres: The field of family studies has long been the place to debate the private and the public as an organic sphere of interaction, intimacy, and social function. This research further benefits from this long tradition in addressing the dimension of the inside/outside conceptual paradox (Ferguson, 1998; DeGenova, 1997; Thorne, 1992; Fraser, 1992). In the UAE, such complexity could have multiple facets, particularly considering the importance of the local/foreign dichotomy. The study also belongs to and benefits from the research trajectory of migration and domestic work at the crossroads with family studies (Ehrenreich & Hothschild, 2003; Parreñas, 2001).

Macro/micro level of globalization: The research will also link the macro- and micro-level aspects of globalization in the UAE society. This literature touches upon different types of family arrangements in various parts of the world, and helps interpret new forms of family arrangements in eastern societies, which are relatively similar to Emirati families (Leeder, 2004; Ehrenreich & Hochschild, 2003; Parreñas, 2001; Gordon, 1997).

Transnational families: Another definition used is the transnational families (Deepak, 2005; Molina, 2008; Hirsch, 2003; Lie, 2006) which in the scope of this study, we approach differently. We consider the transnational family to be living inside the premises of the UAE family household in the shape of domestic workers. As a consequence, globalization may radically alter existing kinship systems and family structures. In addition, Thorne (1992) wrote about altered boundaries for the family, given the role of domestic workers and an expanded service industry that exists. The work of scholars such as Hondagneu-Sotelo (2002), who also wrote about domestic workers as well as studies on the harem, the structure of the UAE household, and the changing nature of transnational families in sending and receiving countries are also beneficial to this study (Sabban, 1996, 2012).

The main theoretical framework of this study concentrates on the direct impact of socio-economic changes on the UAE family. World studies on globalization and families have mainly centered on concepts of geographic scattering; spatial diffusion, and dislocation (Carrington, 2001), definitions which are applicable to families becoming globalized by moving out of their homeland. The case of the UAE however is significantly different, as families are becoming globalized from within since globalization is an inevitable and inescapable phenomenon in the nation. In the case of the UAE, the world is moving in, as the nation welcomes the flow of people inwards. This inward movement of people, coupled with movement in technology, cultures, societies and capital have made the UAE a hub for those searching for a global village

within which to live. And this global village, which has proven to be suitable for global citizens, has not necessarily had a similar impact on the local national population. In reality, this incoming flow poses day-to-day challenges to UAE families where previous definitions of kinship, social norms, values, identities and patterns of coexistence are being consistently challenged. This gives rise to the question of existence and poses the dilemma of how the society is expected to reproduce and preserve traditional ideas, ways of life, family communications and national traditional values in light of this powerful stream of westernization and alienation.

With so many definitions of globalization, we found that of Held, McGrew, Goldblatt and Perrton as most relevant to this study. They defined globalization as "*The widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, cultural, financial and spiritual*" (Held, McGrew, Goldblatt & Perraton, 1999; College, 2006,)

In addition Beerkens' definition was also helpful as follows:

"The process in which basic social arrangements become dis-embedded from their spatial context due to the acceleration, massification, flexibilisation, diffusion and expansion of transnational flows of people, products, finance, images and information"(Beerkens, 2004)

The social arrangements of this definition relate to power, culture, markets, politics, rights, values, norms, ideology, identity, citizenship, and solidarity all of which are core aspects of this study's foci.

This study also looks at impacts of globalization and how the bringing together of cultures and people (geographically and non-geographically) manifests on the ground in Dubai. These manifestations are the development of all kinds of human interactions though advanced transportation; high technological communication channels and information technology.

The research also looks at the state's role in supporting and managing streams of globalization and its role in helping the society to adapt and survive with these changes in all aspects of daily life. The study will examine the role of the state and its dialectical relationship with the family, a subject previously covered by Gauthier (1996), Joseph (2005), Seznec (2007), Al-Tarrah (2007), and Alsharekh (2007).

Methodology:

This study was conducted through a pre-designed questionnaire. Qualitative and quantitative questions were included to map out the main issues of globalization inside the UAE family. The research questions have been designed based on the objectives of the study which are:

1) Examining the factors that have impacted on the process by which Emirati families have adapted to globalization. These include income, status, education, employment,

integration into globalized sectors of the economy, ideological affiliations, kinship ties, and awareness of change.

2) Highlighting the relationship between globalization and family attributes, such as parenting patterns, family sizes, levels of cohesion and integration, gender and intergenerational relationships, levels of religiosity, domestic violence, divorce, prior nationality of a parent (usually the mother), parental identities and ideological beliefs, patriarchal practices, power relationships between family members, and family integration.

3) Mapping the changing value systems of Emirati families as a result of globalization and examining how these changes shape their multilayered conceptualizations of individual, social, and national identity.

4) Assessing the paradoxes of relationships, both global and local, and their impact on the wellbeing of families.

The survey questions were designed to help translate these objectives into measurable indicators (full questionnaires can be found in the Appendix section). The questionnaires are divided into five main sections, namely: demographics of the sample; socio-economic impacts of globalization; impacts on family ties, kinship and connections; impact of socio-economic changes on family values; and adaptive strategies adopted by the UAE family.

In preparation for this study, we went through several stages as follows:

The initial stage was setting the demographic and geographic location of the study sample. Dubai was chosen to be spatial focus of the sample while Zayed University's Dubai campus was chosen as the pool to select UAE families from. The study was directed to conduct a random selection of 200 female students from the ZU Dubai campus. The final number of participants was 209 students who were asked to encourage the participation of their parents. This step was important to include their perceptions about the impact of the socio-economic changes on the UAE families.

The second stage involved the development of the questionnaires. A multiple 4 sets (female students, fathers, mothers and male students) questionnaire was developed targeting female students, male students, fathers and mothers. The questionnaire, in its four versions where developed in conjunction with and reviewed by Dr. Suad Joseph, a distinguished peer scholar who founded and supervised a research project on Arab families and who has over thirty years of experience in teaching and training on advanced research methodology. The questionnaire was reviewed a number of times, based on the peer scholar feedback as well as the ZU ethical clearance committee recommendations.

During the *third stage*, a pilot study of 32 students was conducted at ZU. Responses and feedback at this stage helped in further refining the questions.

At the *fourth stage* of the research project, the selection process of the sample was initiated. This was conducted through a computer based random selection method from a list of registered students provided by the registrar, in which the first of each 10 registered students were selected, creating a pool of 450 female and 200 male IDs. All selected students were contacted by e-mail using anonymous addressing to ensure that the student's basic information remains confidential.

In the *fifth stage*−data collection phase of the study− very few questionnaires were filled out which warranted a shift in methodology from an online survey to a classroom administered survey.

The *sixth stage* reflects these changes in method whereby a stratified random selection was administered by choosing classes from the university at large representing different colleges and departments from across the four academic years. Over 40 professors were contacted for permission to administer surveys to their students and a total of 85 classes were actually targeted. As part of the project's commitment to building capacity, the team was keen to introduce a full training sessions for all students participating in the survey "**Training students".** The Research Associate gave a presentation on the project's overall objectives and methodology and students were encouraged to ask any research and survey related questions they may have.

The team commitment to build the research capacities of the students, administered splendidly through providing two students with a beginner level of using the SPSS program in social sciences. The Research Associate was able to train them SPSS as well as research methodologies in social sciences. One of the students was able to continue working on the project as data entry on a limited scale.

The *seventh stage* of the project involved the collection of filled out questionnaires which required numerous reminders to students to meet the prescribed deadlines. SPSS templates where developed for data entry in the eighth stage, and data analysis and report writing marked the final stage of the project.

Overall, the completion of the study took longer than originally anticipated due to the slow return of questionnaires by students, however with persistent reminders and follow up, the data collection was successful.

SPSS templates where developed for data entry in the *eighth stage*, and data analysis and report writing marked the *final stage* of the project.

Literature Review

Attempting a literature review on the topic of globalization is an arduous task at best. The vast literature on the issue reflects the numerous theories and ideologies that accompany such a complex and controversial concept. Globalization has been studied by many from a variety of disciplines and viewpoints. It is considered an old-new phenomenon; a personal-public concern; an economic-political-social issue; a local-international discourse; among so many other dichotomies and theories which complicate its understanding. Linking the concept of globalization to the concept of families further confounds this task. At face value, the term "family" might be understood as the basic unit of the society; however, this construct is increasingly being defined and redefined as societies are shaped and reshaped due to changing global flows and processes.

With these methodological challenges in mind, the team approached the two constructs in a unique and synergetic way. Through this literature review, we attempt to present previous intellectual contributions which are relevant to our research questions and inform our research process and thinking as we introduce new discourse to the overall debate.

Globalization:

We begin by looking at the local/global dichotomy and its role in modern families. The local/global are experiencing endless interaction, which often times have contradictory trajectories in the public space. We take a look at the private closed space of the family, in which the interplay between what is considered global and what is considered local is pronounced. The family's social role is immensely critical in this context. Despite the fact that many family issues, concerns and challenges remain for many individuals as private, sacred and untouched, with the systemic, accelerated and multi-disciplined process of globalization, the "family" with its various functions, concerns, and types, has witnessed immense social change.

Globalization: The study globalization is a trend that has been evolving rapidly. It is a highly debated construct that is looked at from various angles and disciplines. The history of the concept of globalization is equally debatable as are its definitions, discourses, fields of influence, effects, manifestations, disciplines, and processes. The dynamism of this concept has brought together scholars from various fields such as economics, politics, sociology, psychology, and health, among others, to try to make sense of increasing global processes and how they impact people and societies. In fact, since the mid- 1980s globalization has become a catch word utilized to define a myriad of issues.

There is a noticeable trend in academia and business to investigate and write about the topic of globalization. In fact, according to the *World Catalogue 2010*, 61,000 publications were listed as

addressing globalization and its various aspects (Trask, 2010). The *World Catalogue* also listed 1209 [2] as the number of books published in 2011 on the topic− which means that on average, 3.3 books are written daily on the issue.

Scholars have not agreed on a time frame of when globalization actually began. Some, such as Martell (2010) date it back to the pre-modern era. In *The Sociology of Globalization*, he disagrees with most of the modern and current books on globalization which are only concerned about manifestations from the twentieth century onwards. He directs our attention to the fact that globalization is as old a phenomenon as it is new, dating it back to pre-European industrialization and even before the renaissance era. He argued that globalization is an ancient process that started from the east not from the west as falsely understood. This process is as old as human interactions. it started much earlier than westernization. (Martell, 2010).

Giddens (1990) defined globalization as the continuation of long historical processes that was manifested in cultural, political, economic and social perspectives. Through its evolvement, globalization is running in parallel directions of forces. It dislocates power and influence from the local and nation-state level to a more transnational level; at the same time creating opportunities and imagined spaces for national autonomy and authentic identities. Similarly, Appadurai (1999) said that with intensive moving of goods, services, ideas and strategies; it became so hazy to draw differentiations between what is local and what is global. Private and public spheres became not only interconnected and affecting each other and but more interestingly to say deviating each other from its rooted definitions and characteristics.

Other scholars have tried to delve into finding the roots of globalization, arguing that manifestations of globalization have existed since the old world civilization. For example, when Amartya Sen (2008) was asked if Globalization is a western phenomenon, he answered negatively. He emphasized that globalization is as old as the interaction between mankind through trade, travel, migration, cultural reciprocation, and the dissemination of old knowledge between different civilizations. According to Sen, globalization flows and processes historically were moving in the opposite direction of what we see today. The dissemination of knowledge and the cultural reciprocation was coming from the east to the west, from China, India and the old worlds who at the time where much more progressed than their European counterparts (Sen, 2008).

Definitions of globalization: endless debate:

Defining the actual term "globalization" has also been ground for much debate.

Many definitions have been developed by scholars in every discipline and many world organizations have adopted their personal/operational definitions based on their missions and

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[2] World Catalog Visited URL:
http://www.worldcat.org/search?q=how+many+books+on+globalization+2011&fq=&dblist=638&start=71&qt=next_page. Last visit: 12 March 2013.

visions such as the World Bank, World Trade Organization, UNDP, World Health Organization among others. In fact, one study managed to collect up to 114 definitions of the term globalization (Al-Rodhan, 2006). Each international, regional or specific disciplinary organization has its own definition of globalization. The definition is elastic and could be shaped based on the discipline and field of study.

The definitions of globalization have witnessed a long and rigorous evolvement process over the years. Some definitions have political connotations and include issues such as: decline of nation state, policies across borders, political international organizations and intergovernmental organizations, colonization[3], and international political economy (Spich, 1995). While others look at economic and commercial elements such as integration of the world economy. Jonathan Xavier Inda and Renato Rosaldo offer a straight forward, short and concise definition in *The Anthropology of Globalization* (2008). They define globalization as "the intensification of global interconnectedness". They go on to write that globalization is a complex, multifaceted process that operates simultaneously in diverse realms- the cultural, the economic, the political, the environmental, and so on- and can therefore be embraced from numerous angles.

Eriksen in his *Key Concepts: Globalization* (2007) wrote that globalization is not a new phenomenon; it not a new word for economic imperialism or cultural westernization; and is not a threat to local identities.

There are many forms of globalization, political, economic, cultural and technological. In this particular study, we focus on cultural globalization and look closely at the family within a global context.

Jonathan Xavier Inda and Renato Rosaldo in *The Anthropology of Globalization* (2008) emphasized that culture is the sphere of existence in which people make their lives meaningful both individually and collectively. It encompasses both the practices through which meaning is generated and the material forms - popular culture, film, art, literature, and so forth - in which it is embodied.

De-Territorialization/Re-Territorialization: Globalization leads to a cultural shift through two main processes: de-territorialization (Scholte, 2000) and re-territorialization. When looking at cultures, anthropologists have linked it to a specific place. Globalization, on the other hand de-territorializes culture (Scholte, 2000) by radically pulling culture apart from place. There is a global mobility of cultural forms and products (Xavier & Rosaldo, 2008), and ties between cultural and fixed locations, are weakened. Cultural flows are now floating across the globe. Furthermore, other processes are re-localizing in specific culture environments signifying that culture no longer necessarily belongs in or to a particular place. The territorialized existence of culture becomes highly unstable as both processes are moving simultaneously. In summary, *De-*

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[3] Malcolm Waters (2001) defined globalization as the direct consequence of the expansion of European culture across the planet via settlement, colonization and cultural replication.

Territorialization/Re-Territorialization is about shifting or lifting of cultural subjects and objects from fixed spatial locations and their localization is a new cultural setting (Scholte, 2000; Xavier & Rosaldo, 2008).

Cultural imperialism and homogenization: Two key concepts in the globalization of culture, this idea explain how global cultural influences continuously alienate the sensibilities of the people from the periphery. This leads to the increasing elimination of cultural differences in the world and an adherence to a world of sameness.

However, many scholars have shown that this is not just a unilateral process. They argue that there is a mutual influence of both eastern and western cultures and that globalization has opened a space for unknown or less known cultures to emerge. Cultural flows are seen as dialectical− as moving from the periphery to the core as well as within the periphery itself. Globalization has made people irrevocably the product of several inter-linking histories and cultures. People belong to more than one world, speak more than one language, inhibit more than one identity, and have more than one home. They have learned how to negotiate and jump between cultures and how to live with and speak difference (Burke, 2009).

Glo-calization (Robertson, 1995; Ritzer, 2003): Globalization focuses on the relation between time and space. Savage, Bagnall, and Longhurst (2005) in their book *Globalization and Belonging* stressed that globalization meant the erosion of place. They theorized for new forms of connections and mobility, of reworked social relationships and a reconstruction of localism. Glo-calization as a concept was first introduced by Robertson (1995), who contends that globalization produces new forms of localization in a dialectical relationship which has reconstructed the concept of "home", "community" and "locality". Global and local are not separate containers but mutual constitutive social processes which are inextricably and irreversibly bound together through a dynamic relationship.

In a similar vein, Beck (2002) has defined globalization as a non-linear and dialectical process in which global and local do not exist as cultural polarities but as combined and mutually impacting principles (Beck, 2005).

Bourdieu (1984) also looked at the relation between the local and the global. His work concentrated on the issue of cultural capital and the role of socialization and upbringing in advancing people's interests. His concept of capital could be understood through its interplay with "habitus" and "field". The notion of habitus stipulated that people are necessarily territorially located. He consequently looked at the link between habitus, which is the feeling of the place and the field which is the actual space itself. When people feel correspondence between the field and the habitus, they are comfortable and loyal, but otherwise people feel ill and think of moving socially and spatially.

This issue of habitus is so important in the context of UAE families. The young generation in the UAE is unaware of the difference between what is local and what is global. They have been

brought up in a highly globalized environment which has penetrated all aspects of their lives. It therefore becomes very difficult for them to recognize the difference between the two or to understand and accept the elder generations' interpretation of the difference between the past and the present.

Elective belonging (Savage, Bangnall & Longhurst, 2005): The development of global- local relations has produced the phenomenon of "elective belonging" whereby belonging is no longer dependent on place, time and people. Rather, it is critically dependent on people's relational sense of place; their ability to relate their area of residence to other areas, so that the meaning of place is critically judged in terms of its relational meaning.

Family:

Studying the family and its link to globalization will allow for the exploration and insight into many issues and concerns which may not have been understood in the past. The fast pace of global interconnectedness has impacted familial relationships and forms and warrants investigation.

Human grouping have created many different systems and social structures in order to preserve the procreation and reproduction of the human race. They approved systems such as band exogamy (exchange of women between bands) (Skinner & Anderson, 1997). In these societies gender roles were constructed; boys were trained to be hunters and girls were taught to be harvest collectors and planters.

With the advent of heavenly religions such as Christianity and Islam, more specific and detailed regulations were introduced to regulate family formation, structure and function. It is important to note that this period of regulation was pre the formation of state and the modern defection of societies.

It is important to note that with advent of states as the "leviathan" as Thomas Hobbes (1651) has described the state as the most powerful social structure, the family role in nurturing and raising children became obsolete. Many agents are now participating in the nurturing and upbringing of children− the biggest and most important agent being the state through its social institutions (Anderson, 1997). Parental love and commitment becomes limited in the process of child nurturing and up-brining and the traditional role and function of family becomes challenged. The debate on the role of state in nurturing kids is quite similar to the case in UAE. The nurturing process is not performed in a context of love and commitment; rather, it is performed by strangers who take this function.

Scholars such as Edward Jenks (1997) in his article on *"Law and Politics in the Middle Ages"* admitted that the main foundations of both family and state are contradictory. He argued that the family is the most primitive form of human grouping which emerged for reproduction and recreation; while the state is the most complicated form of social grouping which derived from

forces of authority, power and war. Families have affected by many political, social and economic changes throughout the human history. These changes have affected the relationships between the family members. For many political and economic reasons, the relationship between nuclear families and extended families changes in its nature and structure (Daves, 1997). He argued that when the nuclear family became responsible for nurturing and maintaining the household, the extended family became isolated and was largely disregarded (Daves, 1997). Furthermore, he found that the introduction of man-woman relationships outside the Christian framework of marriage has deepened the isolation between the nuclear and extended families.

In this context, it is important to note that the traditional definition of family is linked to kinship, blood, and face-to-face relationships, while globalization, to the contrary, is based on overcoming such direct interactions to highlight, enforce and adopt wider relationships that depend on technological communications. De facto, globalization affects direct family relations and replaces them with new patterns of relations that obscure the traditional definition of family.

Family Change:

Increasingly, scholars are investigating the issue of "family change" in a globalized environment. In the past the focus was predominantly on family structural changes such as the innovation of technology; women's work; urbanization; decline of mortality fertility and diseases. Few studies investigate the changes from within the family and these structural changes affected the interpersonal relations, system of values and traditions and ideational factors (Jayakody at al., 2008). These kinds of changes relate to how people place themselves in the available cultural context; how they construct their framework of values, beliefs, rituals, practices and expectations; and how they negotiate within a multi-cultural context pushed by globalization forces. Norms and values of freedom, equality, mutual respect, patriarchy, individualism and other values are now struggling inside the traditional/modern dichotomy of values and norms. Social practices and structures related to marriage, women's work, gender roles and functions, intergenerational relations, and nuclear/extended families are changing rapidly within globalized contexts. The processes of globalization has sped up the process of social change in unprecedented ways and with multi-dimensional effects, spreading with it opportunities, constraints, choices and challenges for families.

1. *Transnational Families:*

Transnational families refer to the migration of people to a different country for economic prosperity. Families are dispersed geographically; but are able reconstitute and redefine themselves and communicate in a certain point (Trask, 2010). This family form is beyond the focus of this research; however, the Gulf countries as emerging economies are receiving many expats who have left their families back home. UAE families on the other hand are globalized from within, without having to move away globally. They have people with different cultures, languages and ethnicities living in the same premises and affecting families in all aspects of life.

Transnational mothering has been articulated to describe this situation where many migrating mothers move to receiving countries to provide mothering and child care, while at the same time leaving their own children with substitute mothers, fathers or extended family members (Trask, 2010).

In Gulf countries in general and the UAE in specific, domestic workers play a large role in mothering, taking care of children day and night. One can draw similarities between migrant women and the women they work for: both are not taking care of their kids; migrant mothers left their kids behind in their home country and resident mothers left their kids at home; substitute mothers, fathers or extended family members are taking care of the migrant mothers' kids, while domestic workers are taking care of resident mothers' kids; and both of them left their kids for economic reasons.

Globalization effects were not egalitarian (Trask, 2010) to all families around the world. How much or how little families have benefitted or have been harmed from forces of globalization depends on many circumstances such as (for example) political or socio-economic contexts. Therefore, social change is not taking place in same manner nor having the same degree of effect everywhere. Changes in marriage patterns, frequency of divorce, rise of the age of marriage, and other changes are reflected (Safa, 2002). If we compare the age marriage in UAE for example in the past and the present, it is obvious it is currently higher due to an increased number of women entering higher education institutions and the workforce. In addition, the rate of divorce is getting higher among the younger generation.

An aspect of change in family relations is the erosion of demarcations between what is private (family) and public (state). The erosion of demarcations between both spheres public and private is the result of the unlimited interconnection between the local and global; Appadurai (1990) introduces the concept of spaces. Both public and private spaces have interconnectedness and interdependence kind of relationships. The fluidity of global culture, technological and economic flows have created the environment for an intimacy between public/private and local/global relationships.

2. *Patriarchal families:*

Scholars such as Castells (1997) argued that the patriarchal family is being challenged with the introduction of women's work and women's rights and duties. Divorce, non-traditional family forms, single-parents (mother/father) and other social practices became acceptable in many societies. Late marriages, independent women, and women's contribution to the family's economic resources are main manifestations of changes in family functions and values. The influx of women into the formal and informal labor force raised the debate about how societies should manage and monitor the relation between the household level and the macroeconomic level. Therefore, some scholars argue that the public and private sphere are actually interconnected and are not two separated spheres (Parasuraman &Greenhause, 2002). And

debate on the family-work balance is of increasing interest to scholars from many different fields.

3. *Cultural identity formation:*

Originally, families were the main entities in forming the cultural identity of their kids as part of the socialization process. However, many social institutions are now contributing to this process directly or indirectly. According to developmental psychology, young people develop their identities based on the interaction between their sense of self and the social environment where they function. The ideal model is when a person is developing his/her identity in a homogeneous society or environment where values, norms and traditions, expectations and practices are working together in a harmonious way. This ideal, homogeneous and harmonious environment however, no longer exists. The world, society, and family are characterized with conflicting and contradicting facets. Dion (2001) indicated that living within a globalized world, rapid technological development, migration of people, and transnational cultures and civilizations threatens the role of families in forming cultural identities. Schools, homes, work, public places and others, push young people to construct their identities in a way in which they can negotiate and manipulate with differences (Dion, 2001).

Ackroyd and Pilkington (1999) emphasized that an individual does not have a fixed identity, but instead a structure with many cultural identities that he/she can move within. Each person has a variety of identities to choose from: gender, age, class, educational level among others. This moving within cultures became more rapid with globalization creating new values, traditions and rules that challenged the existing local fixed systems of roles, behaviors and norms (Rosenau, 2003).

Globalization is challenging the cultural boundaries of nation-state (Young, Zuelow & Strum, 2007). It creates opportunities for global and cosmopolitan cultures. Local people are experiencing anxieties as a result to the conflict between local cultures and the forces of cosmopolitan standardization. Local people are managing this kind of conflict through many tailored strategies with the help of state agencies and other societal institutions (Carrington, 2002). Globalization challenges societies with two dichotomies: cultural universalism and cultural relativism. This issue is basically discussed in a context of universal morals and ethics of human rights and the endless debate on cultural universalism based on international treaties and cultural relativism which is how the international community should deal with each society based on its cultural norms and how the international community should respect these cultural differences.

4. *Traditional communities (families) imagined communities*

Communities were traditionally defined through clear set demarcations, borders and sets of values and standards. However, globalization has rendered these types of demarcations (which are based on geographical and cultural differentiations), both obsolete and obscure.

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Globalizations have created imagined and virtual communities (Anderson, 1991; Albrow, 1997; and Carrington 2001). The technological revolution has created virtual spaces and places where individuals are moving around and engaging with others without the need to travel in contrast to the past, when crossing national borders was necessary in order to communicate and exchange culture. Furthermore, the definition of migration has experienced a huge change. People can travel to many destinations in short time frames while all the while retaining ties with their local communities (Appadurai, 1990; Castells, 2000).

Fluidity and dynamism of contemporary people's interactions and relations especially in the context of the technological revolution have created many virtual communities. Imagined and virtual communities are spaces where people can move beyond geographical limitations to form and construct their chosen cultures and identities. Traditional communities are no longer enough to satisfy people's aspirations and dreams with the onset of globalization and the promise of what it can to offer. People are moving now in multiple communities, spaces and spheres where there are no demarcations or borders. In some societies, people are witnessing dislocation, which is the disconnect from their local communities (Carrington 2001).

5. *Harmony and uniformity/ Heterogeneity:*

Family life is struggling between two main forces; forces of uniformity embedded by the traditional nature of family as a social institution and forces of heterogeneity driven basically by globalization processes. Uniformity of family and heterogeneity of globalization forces is quietly expected dichotomy. Whereas, "the most debatable dichotomy is the inner contradiction of globalization; globalization forces introduce hegemoni-zing forces of sameness and uniformity and heterogeni-zing/ hybridity forces"(Kellner 2002). He said that globalization creates sameness, homogeneity and standardization as well as encouraging hybridity, difference and heterogeneity.

Islam and family:

In Islam, family is defined in the Holy Quran as the structure of marriage between a man and a woman as opposed to pre-Islam when family was defined based on loyalty to different groups of kinship and blood ties (such as for example Qabilah and Ashirah) (Khattab & Anderson, 1997). The pre-Islamic era has witnessed a hierarchal structure in social relations. Islam did not recognize this kind of hierarchy in social relations and only appraised the role of the nuclear family in the formation and progress of the Muslim family.

Islam has clearly identified the role of the family in the society. Family formation is about preserving chastity; procreation of children and rearing and socializing family members (Khattab & Anderson, 1997). Islam through Quran and Sunna has clearly identified the rules and regulations that govern sexual and social relations within Muslim societies with the regulation of marriage, dowry and divorce codified in detail.

Although Islam has concentrated on the nuclear family as the core unit of the society; it also emphasized the tight ties between Muslims all over the world underlining the concept of brotherhood in Islam. In addition to codifying and legalizing all aspects related to the nuclear family (from marriage to inheritance), Islam also stipulates principles of Islamic brotherhood, such as support, consolidation and coordination.

Today, many Muslim families are concerned with the changes that result from globalization and are concerned with Western influences that do not conform with their values and traditions. This alienation of religion and traditions has resulted in many social and psychological problems of family members.

Survey Analysis:

Part I: Demographics of the Sample:

The study sample includes a random selection of 209 female students from Zayed University's Dubai campus; in addition to their fathers and mothers. Not all fathers and mothers were willing to respond to the survey, thus explaining the slight different in numbers. Overall, 189 mothers and 171 fathers participated in the study.

Schooling years:

77% of fathers and 87% of mothers in the sample were schooled in the public schools system. 67% of the female students were schooled in the public school system. There is a clear trend that the younger generation is more likely to enroll in private schools (26% of female students) compared to their parents (2% for fathers and mothers).

Chart 1: Type of school in which most of the years are spent: fathers, mothers and students
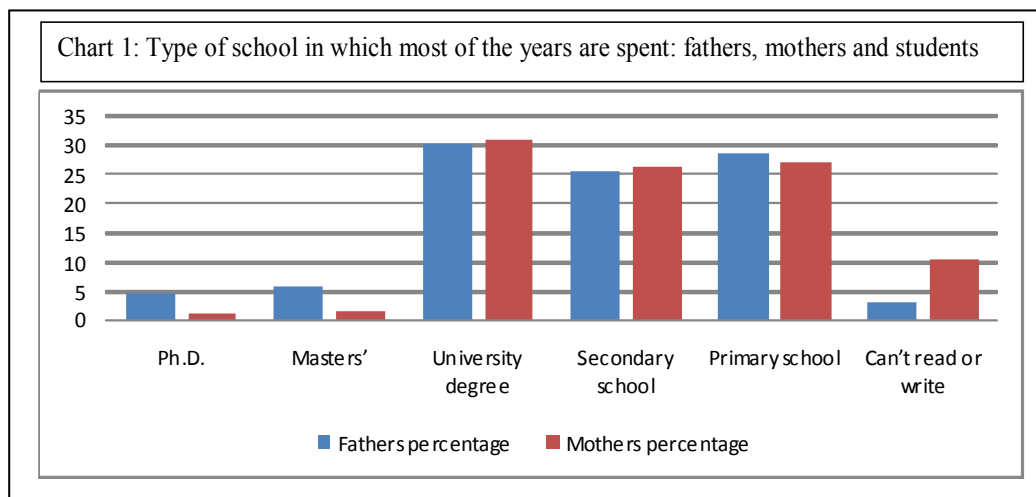
Academic degrees:

The study shows a high percentage (11%) of mothers and only 3% of fathers who can't read and write. Only 1% of mothers and 5% of fathers hold the Ph.D. degree. Only 2% of mothers and 6% of fathers hold the Masters' degree.

Policy recommendation:

Based on this study, 11% of mothers are illiterate. Policies are recommended to design special programs for mothers. It is important to educate mothers as they are central to the UAE family.

Place of schooling years:

Figures show that 66% of fathers and 71% of mothers have been educated in the UAE. It was noticed that most of them conduct their pre-university education in the UAE and they travel abroad for university or post university education to western countries such as the USA, UK, Spain, Canada, France or some Arab countries such as Egypt, KSA, Jordan, Kuwait and Bahrain among others. Studying outside of the UAE took them into a more globalized environment; even though national education is becoming increasingly affected with the different impacts of globalization from within.

Marital/social status:

Figures also show that 85% of mothers and 96% of fathers are married. 5% of mothers and only 1% of fathers are divorced.

Chart 3: Where have you spent most of your schooling years? Mothers and fathers
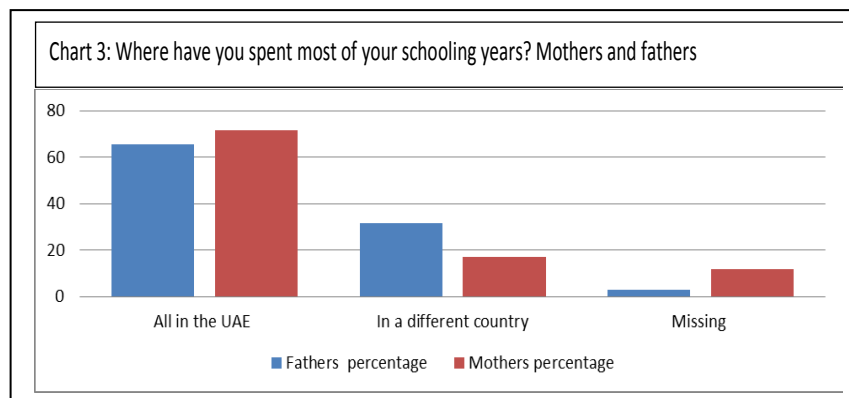
7.5% of mothers are widowed. With further investigation (recommended) we could find that families with widowed mothers are receiving welfare assistance from the state. Adding the percentage of divorced and the widowed mothers, we get 13.2% of mothers being single; single mothers are expected to be living in hard social and financial conditions that require state intervention. 93% of students are single and 6% are married and 1% did not respond to the question.

Age:

65% of mothers and 37% of fathers are between the ages of 30-49 years. 32% of mothers and azeafathers and only 1% of mothers are in the age range of 66 and above. On the other hand, 62% of students are between 15-20 years of age. 33% are in the age bracket of 21-25. Adding the percentage of the two age intervals, figures show that the majority (over 95%) of students are below 25 years of age. About 4% of them are over the 26 years.

A correlation between the age interval of students and their marital status was conducted. It shows that 54% of married students are in the age range of 21-25, while 23% of them are over 26 years.

Nationality of spouse:

94% of mothers' spouses and 92% of fathers' spouses are Emirati. 4% of mothers and 5% of fathers have non-Emirati spouses respectively. Some mothers stated that they were naturalized and became Emirati citizens after marriage. 10 cases of polygamy were counted with some fathers having 3 wives.

Divorce:

The question investigates divorce during the previous ten years. The percentage of divorce was similar for fathers and mothers. 8% from among the fathers and mothers have gone through divorce. Mothers were more willing to state the reasons which included:

➢ Misunderstanding between couples: both fathers and mothers have stated this reason as the most prominent one. Misunderstandings may be due to difference in education, culture, lifestyle and communication skills levels.
➢ Financial reasons: some stated financial pressures negatively affected family life and gave rise to many problems.
➢ Extra-marital relationships: one mother was so expressive when she stated that her husband had an intimate relationship with a Russian woman. In her answer she equates between the liberal women in general with immoral practices. She quoted her husband when he claimed that liberal women are the ones capable of dealing with the challenges of modernity.
➢ Polygamy: one of the fathers stated that his first wife pushed him to divorce the other wife.

In general, leading causes of divorce can be associated with the economic changes that have resulted from globalization. [4]

Policy recommendation:

13% of the sample is single mothers who would be in need for state assistance. State welfare policies must look into and address the needs of these women. It is recommended that further studies be conducted to find out how they live, how the government could help and how other societal institutions could help.

Quote from a mother regarding divorce:

"My Emirati ex was influenced by Russian and foreign girls; he wanted a woman with no values or manners because he thought that this is what life is about in UAE and he believed that this is how women should be like to cope with the current cultural development."

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[4] In comparison to the divorce rates announced recently by the UAE courts, our sample didn't reflect such numbers. This could be explained by the fact the current national statistics reflect the status of the young married women.

Number of children:

57% of mothers and 47% of fathers have 4 to 6 kids. 41% of fathers and 30% of mothers have more than 7 children. Small families with 1-3 kids have been recorded in the responses of 10% of fathers and 11% of mothers.

Chart 4: Number of children: fathers and mothers

Figures are explained by the fact that multiple marriages were counted for both fathers and mothers as respondents tend to state the number of kids they have from these multiple marriages. The study sample shows that the UAE family is still a relatively large family with a high number of children. Smaller families are not the norm; however, counting that 10-11 % of the sample has small families (1-3 kids) is an indication that this may be changing. Further studies should link this estimated trend with the decreasing fertility rate of the UAE family (currently estimated at 1.7%) which is alarmingly low with regards to the UAE national population's reproduction and regeneration.

It is important to state that the study sample doesn't represent the young generation families (the young couples) and their fertility orientations. Has this portion of the society been covered by the sample; we may have found a higher number of small families.

A correlation has been conducted to find the link between the number of kids and the age interval of fathers and mothers. There is no correlation between the age of fathers and their children's number. Figures show that 70% of fathers who are in the age range of 30-49 have 4-6 kids; while 67% of mothers who are in the age range of 30-49 have 4-6 kids. 48% of fathers who are in the age range of 50-65 have 7 or more kids; while, 34% of mothers who are in the age range of 50-65 have 7 or more kids.

Policy recommendation:

The UAE family size is a topic that requires more focused investigation particularly for the young generation's fertility orientations. This study should also focus on the challenges that young families are facing with regard to their children.

Policy recommendation:

Females are highly encouraged to participate in the workforce. 57% of young mothers (30-49 years) are working; compared to only 37% of older mothers (50-65 years). Figures show that there is a growing trend among young females to work in the public sector. Public policies to encourage women to work in the private sector are recommended. Work-life balance training is encouraged.

Work sector:

Table (12) shows 71 % of fathers and 24% of mothers are employed in the public sector. This figure demonstrates the high preference among UAE nationals to work for the public sector. Only 11% only of fathers and 7% of mothers worked for the private sector. More than 59% of mothers are housewives.

This reflects a trend of fathers and mothers working in the public sector. A correlation was conducted to find out if this is a growing trend. Figures show that 73% of fathers within the age range of 50-65 worked in the public sector; similarly 73% of fathers in the age group of 30-49 worked in the public sector. This shows that there is no correlation among fathers between the age interval and type of employment. However, the case is different for mothers. 29% of mothers within the age range of 30-49 worked in the public sector; while a lower percentage (20%) represented mothers within the age range of 50-65. It is important to notice that there is a growing trend among mothers to go to work. These figures reflect the younger generation striving for work. Figures show that 57% of mothers between 30-49 are working in public sector, private sector or business; while 38% of mothers between the ages of 50-65 are working in the public sector, private sector or business.

Average monthly income for family:

Figures show that the mean income of the UAE family per month is in the range of 15,000-49,000 AED. Families with an income of more than 100,000 AED per month represent only 6% of families; while, families with 50000-99000 AED per month are 14% for fathers and only 8% for mothers. Based on the sample figures, 72-75% of UAE families are middle and upper-middle class. They are earning between 6000-49000 AED. Based on fathers' responses more than 53% of families have 15000-49000 AED as income per month, while based on mother's responses, 46% of UAE families have 15000-49000 AED as income per month.

The Emirati family's wellbeing seems to be affected by globalization. Further studies are recommended on the level of family economic wellbeing.

Chart 5: Average monthly income of family: fathers and mothers
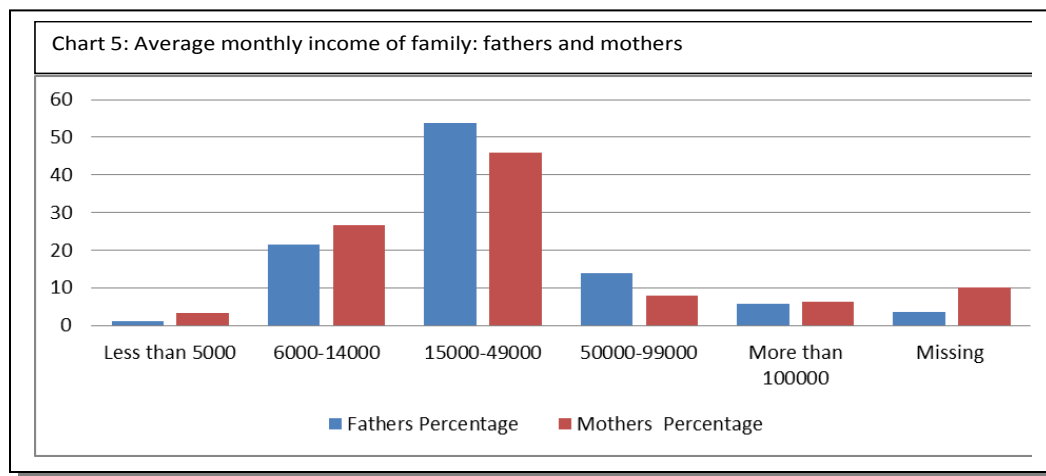
On the other hand, between 22-27% of UAE families have 6000-14000 AED per month. Only from 1-3% of UAE families are on the lower income level with less than 5000 AED per month.

The 3.2% of mothers who have less than 5000 AED as income per month are mostly the widowed mothers. In addition, 10% of mothers refused to state their income per month mostly for social reasons. While only 4% of fathers refused to state their income per month. These figures could also mean that Zayed University does not attract the very high income families. ZU is the hub of the middle class families as 54% of the sample families have a middle class income level.

Policy Recommendation:

Figures show that 3% of UAE families have less than 5000 AED as income per month. These families are receiving social support from the government. It is recommended that the government plan for social welfare programs in order to cover all underprivileged families.

Part II: The Socio-Economic Impact of Globalization:

This section investigates the material impacts of globalization on the UAE family. There are many studies showing that the UAE is highly positioned in terms of access to global connectivity (for example: number of PCs, Internet penetration, social network usage). According to the 2011-2012 World Economic Forum' report on Global Competitiveness, the UAE ranked 19th in the world for Internet users/100 population and the 1st in mobile network coverage on the 2011-2012 Networked Readiness Index (NRI).

Chart 6: How many mobile phones have you got? Mothers, fathers and students
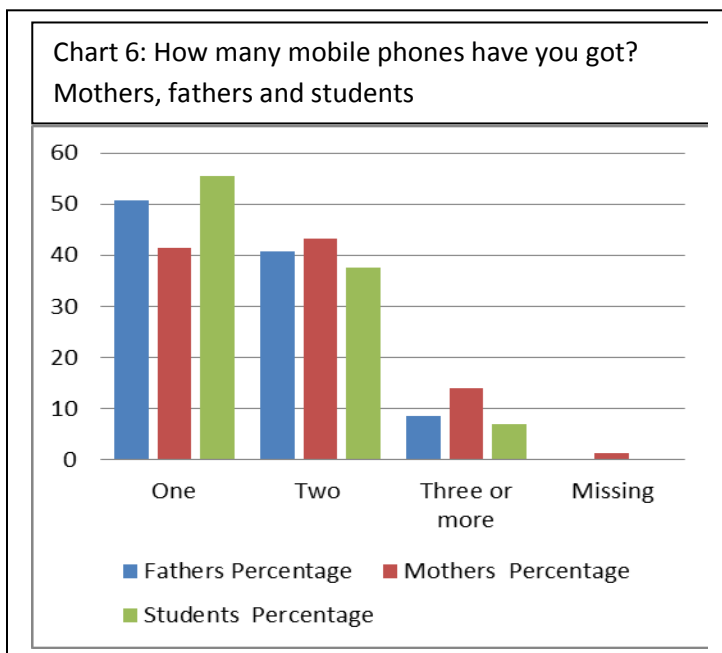
About 14% of fathers have three or more mobiles; 9% of students have three or more; while 7% of mothers have three or more. Between 38% to 43% of the whole study sample have two mobiles.

10% of the sample has 3 laptops; 49% of the students have one laptop and 42% have two, numbers that are much higher than the international figures, demonstrating that the UAE society is highly wired.

51% of students have at least one mobile and 85 % of them have a BlackBerry. Only 15% of students don't have a BlackBerry. Based on table (18), female students are using the BlackBerry for different purposes. Connecting with friends ranks at the top at 75%. Connecting with family comes in second place with 54% of students. 11% of students use it for gathering general information and study related information. The final reason is to connect with individuals outside UAE, demonstrating that connecting with friends outside UAE is not a high priority.

These numbers reflect that connecting with family is still important, especially for the new generations. There is still a strong and continuous interest in social and familial connectivity while using tools that are increasingly globalized.

Chart 7: Active on social media: fathers, mothers and students
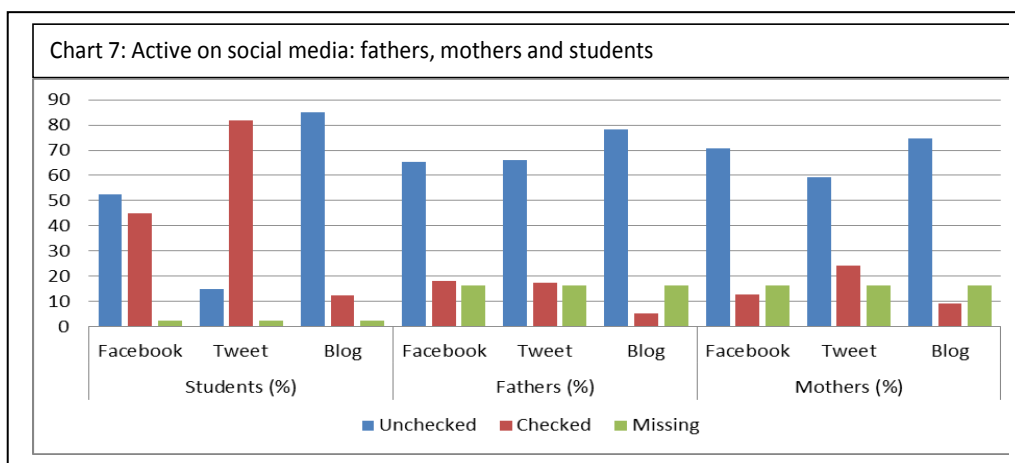
Social media:

Overall those sampled are technologically connected, however in terms of openness and global connections with the outside, they are still local. They are globalized in the use of technology but in terms of social relationships, connection to family and friendships they are still very much localized. It was also evident that students use the messaging to stay connected with family and friends more than for studying.

18% of fathers use social media (Facebook and Twitter, and blogs) on an equal basis; while, mothers as well as the female students use twitter more at 24% and 82% respectively. 13% of mothers and 45% of female students use Facebook. Fathers and mothers who didn't answer this question were among those who don't use social media. Students are more active on all social media outlets (12% of them have blogs). Figures also show that females are more active on social media.

This question tried to measure the development of social media connectivity techniques inside the UAE family across generations. It is clear that the older generation is less active on social media while the young generation is highly active. This applies also in using technological devices and other tools of technology.

Hours spent on technological devices:

There are many differences among the sample respondents with regard to their level of using technological devices. The following figures show how many hours each group is spending on using technological devices on work days and off-days. 58% of students use technological devices for less than 5 hours on working days; while, 46% of them use technological devices for less than 5 hours on off-days. 53% and 50% of fathers use technological devices for less than 5 hours for both working and off-days.

Chart 8: Number of hours spent on electronic devices in both working and off days
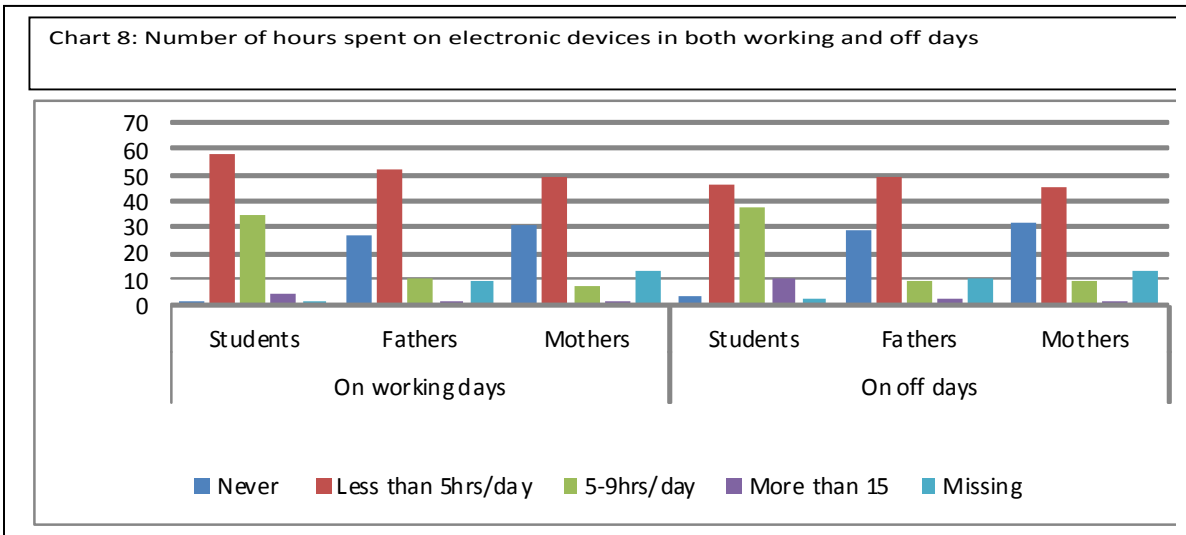
Students are heavy users of technological devices compared to their parents especially during their off-days; 10.5% of students use technological devices for more than 15 hours; while 5% of them use these devices for more than 5 hours on working days.

General figures of using technological devices during working days show that there is a growing trend among UAE nationals in using technological devices; however, there is a valid a percentage of UAE nationals who don't use technological devices at all (fathers 27%; mothers 30% on working days), and (fathers 29%; mothers 32% on off days).

Level of education and hours spent on electronic devices:

A crosstab was conducted between the level of education of fathers and mothers and their level of using technological devices during working days. According to table 21, (see appendix) 86% of fathers who hold a Ph.D. degree use technological devices for less than 5 hours; while, all mothers who hold a Ph.D. degree use technological devices for more than 5-9 hours. 78% of fathers and all mothers holding a Masters' degree use technological devices for less than 5 hours. 84% of fathers and 73% of mothers holding a university degree use them for less than 5 hours.

On the other hand, the figures in table 22 (see appendix) show the use of technological devices during the off-days is very similar to the figures during working days. Most responses from fathers and mothers in all education levels are middle level users of technological devices.

Times of shopping per month:

40% of mothers and 28% of female students go to shopping malls1-2 times per month. 43% of students go to shopping malls 3-5 times per month which is higher than their mothers (26%).

These figures indicate that there is a trend among students to be more consumerist compared to their mothers. 17% of students and only 7% of mothers go to shopping malls more than 6 times per month.

Looking for expensive brands while shopping:

Figures show that both mothers and students are highly connected to brands and have high consumerist attitudes. Figures confirm that students look more for brands when compared to their mothers (74% and 55% respectively). 40% of mothers and only 24% of students don't care for brands. Mothers' and students' figures show that there is a trend of commercialization and they all have consumer interests. This means that mothers are reinforcing the consumer trends in their kids.

Looking for expensive brands while shopping; number of shopping times and the monthly income of the family:

A correlation in table 25 (see appendix) was conducted to find out if there is a correlation between looking for expensive brands while shopping, monthly income per month and number of shopping times. No correlation was found between the three variables. Contrary to what was expected, we found that 40% of high income families (more than 50,000 AED per month) do sometimes care about brands; while 45% of lower middle and middle income families (6,000-49,000 AED per month) don't care for brands and only 25% look for expensive brands while shopping.

Items which most of income was spent on:

Chart no. 11 shows that both mothers and students have rated clothes as the highest and the second highest rate of income spending (63.1% of students and 53% for mothers).

Chart 9: Times of shopping per month: mothers and students

Chart (10): Looking for expensive brands while shopping: mothers and students
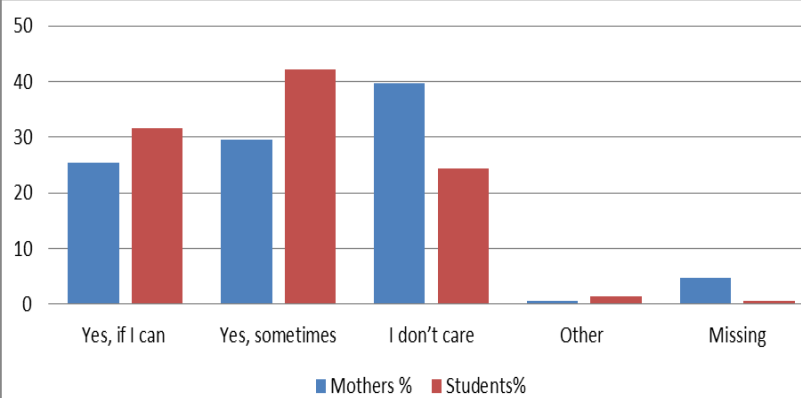
Purchasing of handbags follows for both students (47%) and mothers (21%). 25% of students spend their incomes on beauty products more than on technological products (20%). Only 14% of students rated books as the most important. Students care more about study related material than on buying books. Books come as the least important for both mothers (7%) and for students.

Chart (11): Where the income is spent: mothers and students
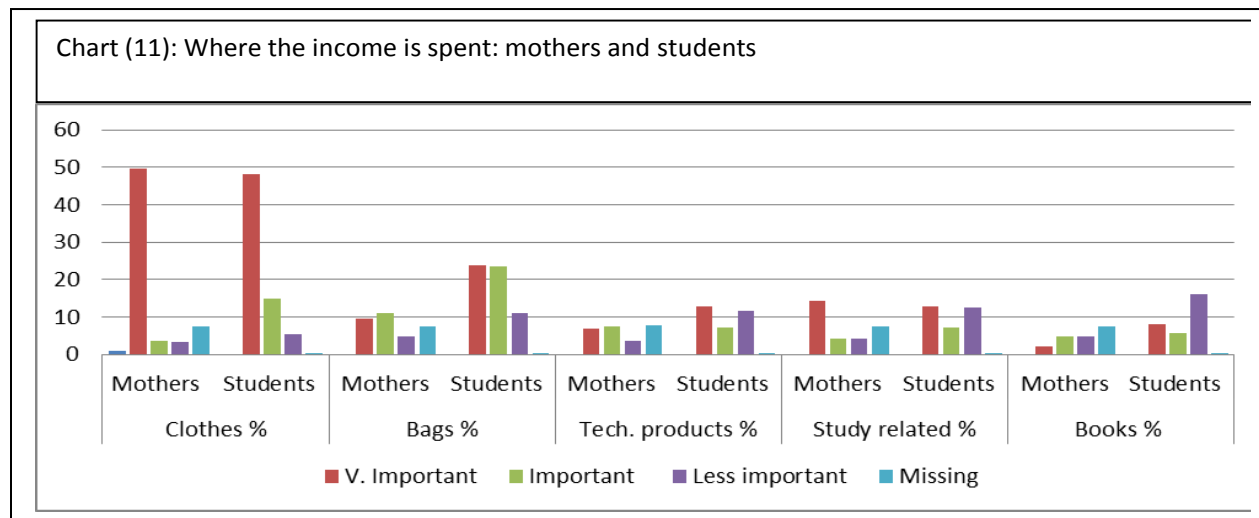
Language with which you prefer reading:

Figures show that Arabic is the parents' language of reading (92% for fathers and 86% for mothers). Only 10% of mothers and 16% of fathers stated that English is their language of reading. It is noticed that 5% of mothers didn't check either languages; the rate of illiteracy among mothers may explain this fact. 11% of fathers and 1.5% of mothers stated that they can communicate in both languages.

Chart (12): Language with which you prefer reading: fathers and mothers

Figures confirm that there is a drop in reading in Arabic among the new generation. 63% of students checked Arabic as their language of reading which is much less when compared to their parents. However, there is a preference among all respondents (fathers, mothers and students) for using Arabic as the language when reading. 8% of students stated that they use both languages for reading.
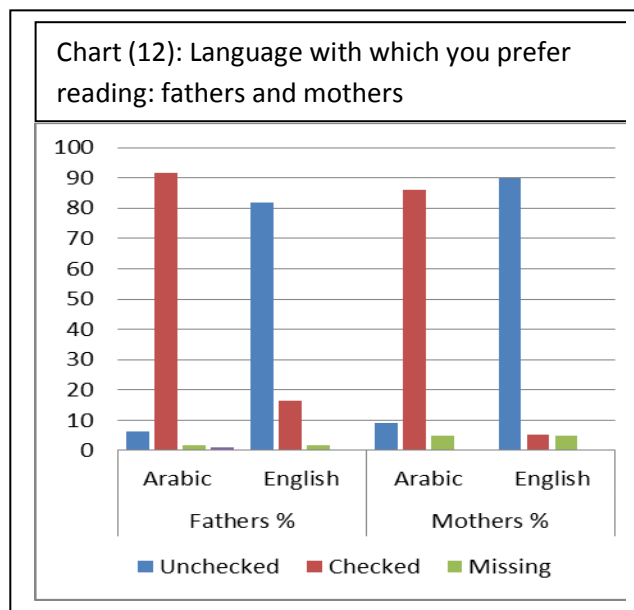
The language used and the type of schooling (private, public):

Reading in Arabic is diminishing among the younger generation. 27% of students choose English as their language of reading. Private schools are encouraging the use of English as the language of reading over Arabic. 64% of students who use English as the language of reading were in private schools; while only 30% of students who prefer English were in public schools. Only 12% of students who prefer Arabic were in private schools. These figures confirm the correlation between enrolling in private schools and preferring English.

It is also observed that the increasing percentage of those reading in English is not accompanied with an increased percentage of those reading in Arabic. This means that English is replacing Arabic as the language of reading. It was expected that the private schools will encourage the culture of reading in both languages; however the study shows this not to be the case.

Channels often watched on T.V.:

The MBC channels and Sama Dubai are the most watched channels that students, mothers and fathers identified. 68% of female students who answered this question stated that MBC channels are their favorite channels. They watch more movies and drama channels. 19% of students stated some western channels such as OSN, E!, CNN, Animal Planet and Fox Movies are among their favorites. Very few students (2%) have stated that they are watching Korean channels and Korean T.V. stations. It is observed that most students are watching the Arab and local channels such as MBC channels, Sama Dubai, Dubai One and others. This reflects that the Arab language and culture is still prominent among the new generation. However, 10% of students have stated that they do not watching T.V at all.

Fathers reported that they mostly watch the local UAE channels as well as MBC channels. They also heavily watch news and sports channels. 39% of fathers watch the news channels such as Al-Jazeera, Al-Arabia, and BBC. 17.3% of fathers are interested in the sports channels such as AD Sport, Dubai Sport and Al-Jazeera Sport. 10% of fathers watch Islamic channels such as Al-Majed, Al-Resalah and others. Very few reported watching documentary channels such as National Geographic and Al-Jazeera Documentary.

66.5% of mothers prefer to watch local channels such as Sama Dubai, Dubai One, Abu-Dhabi, Sharjah and others. 34% watch MBC channels and 36% watch the news, cultural and Islamic channels while 8% like to watch movies channels. Very few watch the food channels; 3 mothers mentioned that they like to watch the Indian channels and only one mentioned that she likes to see the French channels.

Family travel:

Approximately 60% (2/3) of the UAE families surveyed reported that they travel. Most of those who travel occasionally (fathers, mothers, and students) go to Haj and Omra. Others reported travel related to family visits and family gatherings (such as weddings and ceremonies for example). Reported travel destinations were very diverse however Asia was among the most popular including countries such as Vietnam and Nepal.

Chart 13: You and your family used to travel: fathers, mothers and students

Benefited from the rapid changes in the country:

This question aimed to investigate if UAE family members feel they have benefited from the changes in the country. Answers were different among fathers, mothers and students and three major trends were evident. First were those who are in full support of such changes. A second trend represented those who considered such changes devastating and negative. The third showed a more balanced trend of those who saw both negative and positive impacts of such changes.

The positive trend was dominant among fathers. About 43% of fathers believe that they have benefited from globalization and 35% believe that fast economic changes have helped them to learn about more cultures. Similarly students have similar opinions. 45% of students believed that fast economic changes have helped them to know more cultures. Mothers on the other hand, were less enthusiastic about the implications of fast economic changes; only 22% of mothers believe that they became more connected to world and a similar percentage believed that they became familiar with different cultures.

A student's Quote (1):

"Because I am interested in conferences and educational programs, I always present my CV to travel. In 2011, I went to Stockholm in Sweden to attend a conference and I represented UAE, Turkey, and Eskisehir. I have volunteered to teach in a Turkish Camp, been to Switzerland, Zurich to attend an annual conference. Also Canada to attend a conference about Academic decency. In 2012, I traveled to, New York in a cultural exchange program with American students."

Chart 14: Benefited from the rapid changes in the country: students

Legend: Unchecked, Important, Less important, Missing

Categories: Knowing more cultures; Feeling lost with many expats in the society; Feeling endangered with less job opportunities; Feeling that there are pros and cons
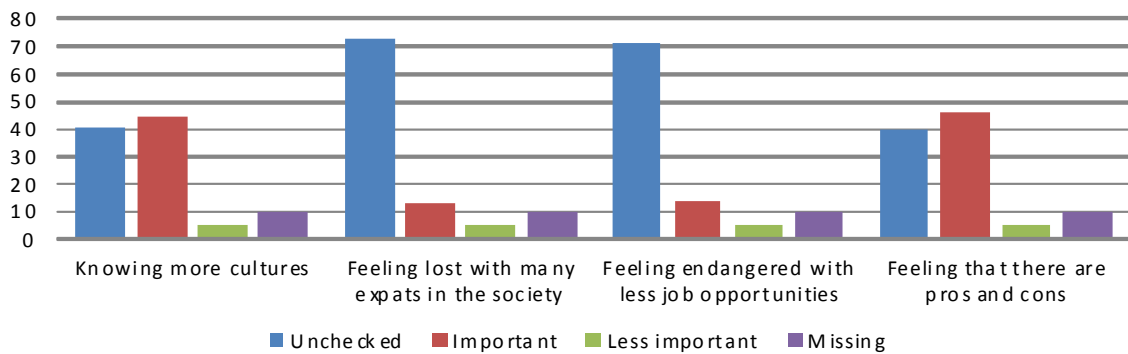
The negative trend was prominent among mothers. 20 % of mothers feel lost due to the influx of expats into the UAE society. The same percentage also feels that they are under threat of decreasing of job opportunities in the labor force. 14% of fathers feel this loss with the influx of expats and 17% feel under threat with regard to the job opportunities. 13% of students feel the threat of expats and 14% feel under threat with regards to job opportunities.

The more balanced trend of acceptance of the fast economic changes while recognizing its negative impacts was mostly reflected among the students. 46% of students felt the positive and negative impacts of the fast economic changes. 43% of mothers and 33 % of fathers have shown the same. Overall the responses show that students and fathers are more open to globalization and more connected to the world than mothers.

Chart 15: Benefited from the rapid changes in the country: mothers

Legend: Unchecked, Important, Less important, Missing

Categories: More connected to the world; Knowing more cultures; Feeling lost with many expats in the society; Feeling endangered with less job opportunities; Feeling that there are pros and cons
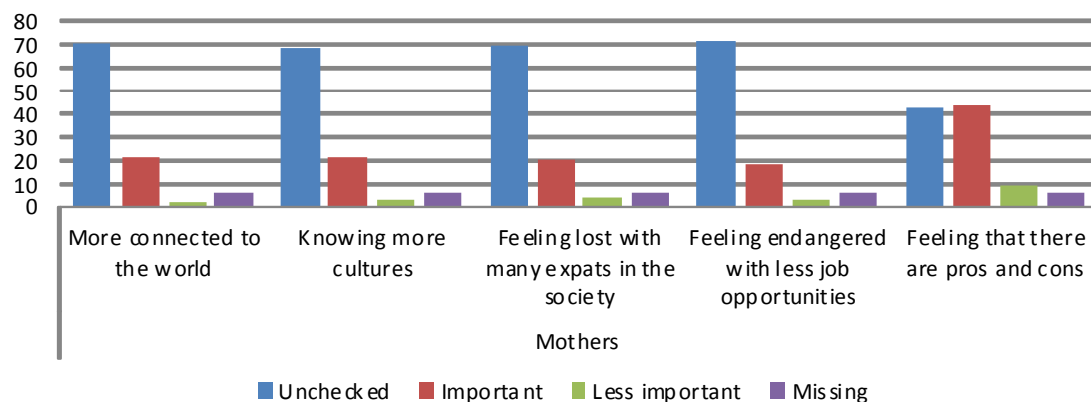
Mothers

Mothers have a higher feeling of negative impact of expats (39 %) compared to fathers (31 %) and students (27 %). This could have many interpretation or explanations; among them their lower level of connectivity to technology and higher level of sensitivity towards changes inside the family. Openness to cultures is higher among fathers (67 %) and students (45%) when compared to mothers (44%). However, 46% of students, 43% of mothers and 33% of fathers followed the more balanced trend.

Chart 16: Benefited from the rapid changes in the country: fathers
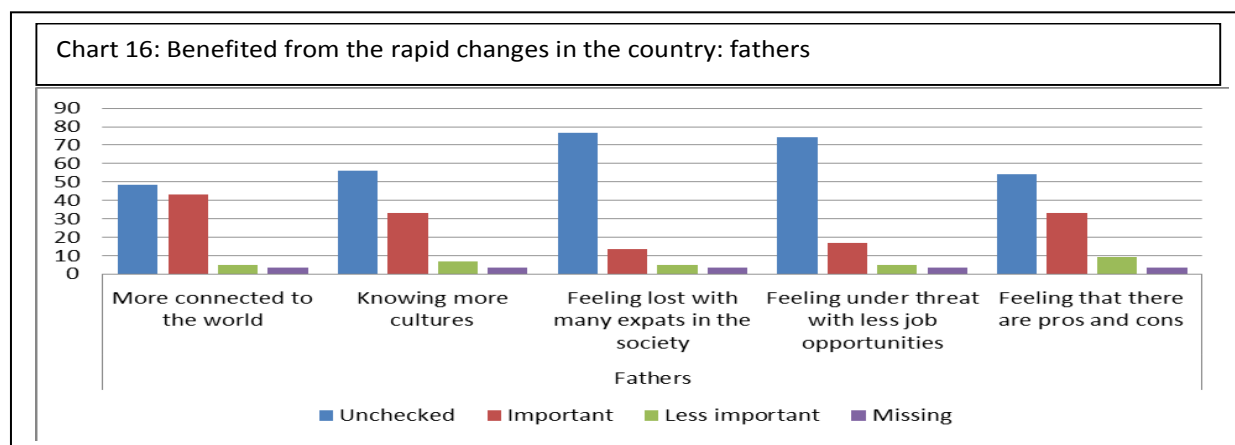
The following table reflects the major trends inside the UAE family towards the benefits of globalization.

Table (1): Major trends of the UAE family towards changes in the country:

Trends towards globalization		Father	Mother	Student
Positive trend	More connected to the world	66.7	43.8	44.5
	Knowing more cultures			
Negative trend	Feeling lost with many expats in the society	30.5	39.1	26.9
	Feeling under threat with less job opportunities			
Balanced trend	Feeling that there are pros and cons	33.3	43.4	45.9

The culture has the most effect on UAE family:

Chart 17 shows that the UAE/Gulf culture is still the most influential on the UAE family (fathers 62%, mothers 60% and students 53%). Western/ European culture comes next in its effect whereby 21% of students believe that the most influential culture on UAE family is the Western/European culture (which

21% of students are open to Western/European culture. The young generation is more affected by the Western culture. Mothers also are open to the Western /European culture (17%).

comes before the Arab culture).

Fathers found that the Asian culture is more influential than the Arab culture; while this is not the case among mothers and students. This could be explained by the fact that Asian culture was highly affecting the UAE family in the past and fathers may be more connected to it as a result of previous commercial and cultural connections. Today Asian cultural influences are declining while western ones are on the rise.

Chart 17: The culture most affecting the UAE family: fathers, mothers and students
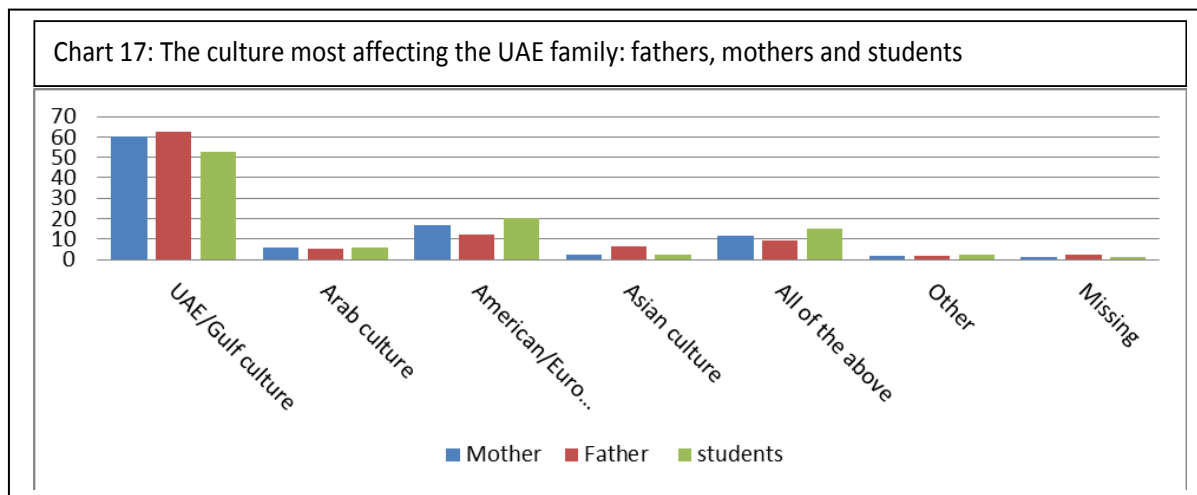
It is noticed the respondents considered the UAE family to be different from other Arab families such as Egyptian, Lebanese or others. They view the UAE/Gulf is different from the Arab cultures.

Despite the fact that the new generation is more open to the western culture, they still master Arabic as their mother tongue. This means that the new generation is open to other cultures but they did not master the languages associated with these cultures. This study proves that the issue of openness to a certain culture is not necessarily related to the language mastered, but more to education. Moreover, translation has helped to push forward the openness to world cultures. Through translation language is no longer considered as a barrier for connection among cultures and through new media forms cultures have become more accessible.

The UAE family is not mastering languages which are geographically closer to them (such as Asian languages). Instead they are increasingly using the hegemonic language most associated with globalization−English.

Part III: Effects on the Family Ties:

Hours spent with your family members

Mothers have the highest level of connectivity with their nuclear family. Over 70% of mothers spend more than 5 hours per day with the nuclear family. Mothers are central to the family and are the ones mainly responsible for internal communication within the family and with children. The new generation has fewer ties with their families; 38% of them spend more than 5 hours per day with their families and 40% spend between 2 to 4 hours. 57% of fathers spend 5 hours or more per day with their families.

Policy recommendation

As women are increasingly encouraged to enter the work force, it is important to consider the impact on the family as a whole. In a society where the mother is still considered a central figure in the family; her presence outside the home has to be studied and carefully re-substituted.

Chart 19: Number of hours spent with your family members: fathers, mothers and students.
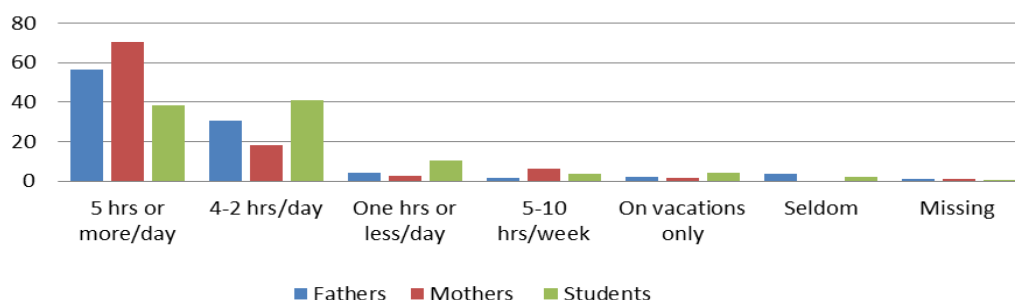
41% of students, 19% of mothers and 4% for fathers spend 2 to 4 hours per day with their families and 11% of students, 3% of mothers and 2% of fathers spend one hour per day with their families. Only 2% of students and 4% of fathers reported that they seldom spend time with. A possible explanation for this is that some couples are divorced. Also the same applied to the on vacation option. The results of this study show that youth are increasingly detached from the family.

Further interpretation:

In a recent study on domestic workers (Rima, 2012), it was found that globalization has facilitated the migration of mothers to work as domestic workers in other countries. To this end, the extended families in the sending countries are taking over the role of mothers and the family care responsibilities. In the receiving countries, these migrant workers are helping to strengthen the nuclear family, as reliance on the extended family decreases. So while extended family

relations are becoming stronger in the sending countries, the opposite is the case in the receiving countries.

Domestic workers' role in the UAE family is expected to capitalize on the relationship with the extended family as they help the nuclear family to perform their social responsibilities towards their family. However, this is not the case in the UAE family; as the real situation is multi-faceted. On one hand, domestic workers make it easier for nuclear families to have strong relationships with their extended families. On the other hand, experiencing many problems with domestic workers and their negative effects on children has pushed young mothers to follow other strategies. They resort to their extended family members such as grandmothers to help taking caring of kids with the assistance of domestic workers.

Policy recommendation:

It is recommended that studies addressing the impact of globalization on the extended family be conducted to examine its role as the gate keeper of traditions and values. Such studies are recommended to investigate and identify how the extended family is balancing the effects of globalization and the preservation of UAE norms and traditions.

Living in the same house with the extended family:

Living with the extended family in the same house is one of the measurements to figure out the level of connectivity between the nuclear and extended families. Chart 20 in particular reflects the strength of the inner structure of the UAE family.

 31% of students are still living in close proximity to their extended families; while 29% of mothers and 26% of fathers still do.

Living in close proximity with extended family, models:

Chart 20: Living with extended family in close proximity: fathers, mothers and students

In order to figure out the level of connectivity, another question investigated the level of closeness the sample is living with their extended families. Three models were presented: model 1: close buildings; model 2: nearby buildings surrounded with one gate; and model 3: separate buildings.
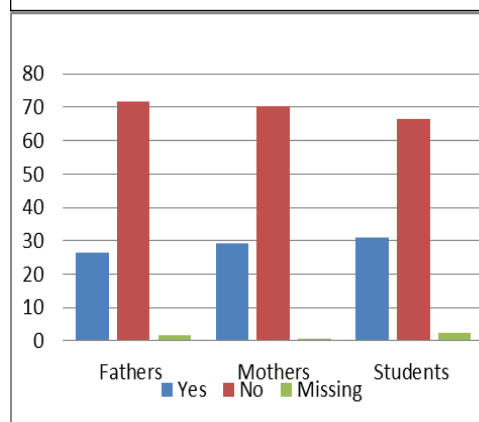
Chart 21 shows that the percentages are so close between fathers, mothers and students. 11%, 12% and 14% of mothers, students and fathers respectively are living in close buildings with their extended families. 9%, 10% and 11% of mothers, fathers and students respectively are living in closes houses surrounded by the same fence. 21%, 22% and 25% of students, fathers and mothers are living in separate houses away of their extended families.

Chart 21: Type of proximity within which living with extended family: fathers, mothers and students
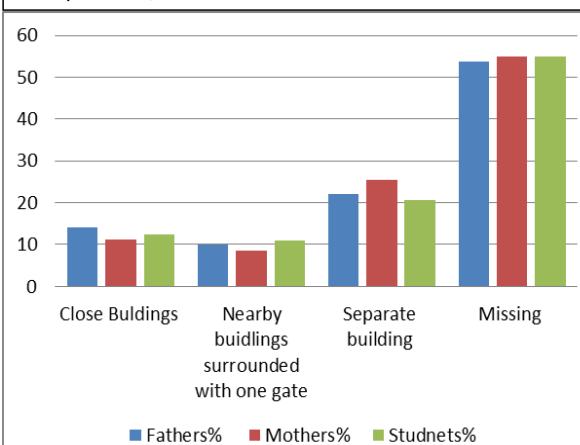
It is important to note that respondents to this question are only those who reported living with their extended families. These figures show that 20 to 25 % of UAE families are living in closed proximities or in one compound with their extended families demonstrating that UAE nuclear families have high geographic connections with their extended families.

Feeling connected to the extended families:

60% of students; 81% of fathers; and more than 73% of mothers feel emotionally connected to their extended families (see table 44 in appendix). These figures reconfirm that the nuclear-extended family level of connection is high. The UAE family is still strong and the dis-connection between nuclear and extended families didn't minimize the links between the two or the important role that the extended family plays towards the nuclear family.

Chart (22): Having domestic workers: fathers, mothers, students

Being comfortable living with extended families, students:

According to table (45) in the appendix, 52% of students feel comfortable living with their extended families. The percentage of students who don't care is higher than those who don't feel comfortable.
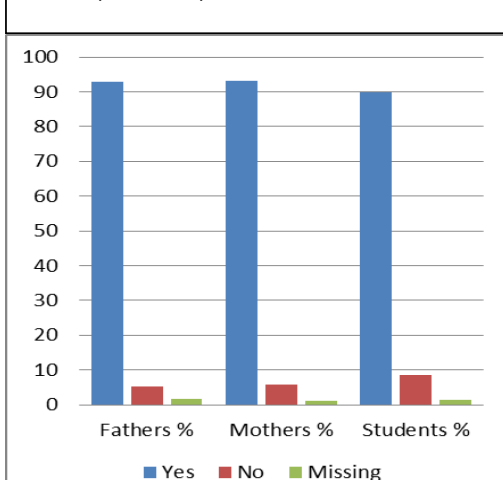
Having domestic workers (domestic workers, chefs):

Chart 22 shows that 93% of fathers and mothers and 90% of students have domestic workers while 5% of fathers, 6% of mothers and 9% of students stated that they do not have domestic workers. A ratio of dependency on domestic workers was counted which showed that 3.2 to 3.7 domestic workers are serving each family. There are families who have 50 domestic workers in

their households and there are some families (at least 11 of the sample) who don't have any. A national study is recommended to find out the national ratio of dependency on domestic workers and the suggested policies to address the situation.

Having domestic workers and monthly income:

A cross tabulation was conducted to find out the correlation between having domestic workers and the level of income per month. Table (47) in the appendix shows this correlation. The table confirms that there is no correlation. 70% of fathers and 67% of mothers who said they don't have domestic workers are actually middle class families; their income is 15,000-49,000 AED. 7% of fathers and 4% of mothers whose income is 50,000-99,000 AED said that they don't have house workers; while 4% of fathers and only 5% of mothers whose income is 6,000-14,000 AED said that they don't have house workers. No fathers nor mothers whose income is less than 5000 AED said that they don't have. According to fathers' and mothers' figures, all families whose income is less than 5000 AED (5 families according to fathers and 2 families according to mothers) said that they have house workers. All low income level families surveyed have domestic workers.

For further investigations we requested in-depth interviews with the middle and upper-middle class families who do not have domestic workers. Only one family accepted the interview. This family is a big family with 7 daughters and 5 sons. They do not trust domestic help and the mother insists on doing everything herself with the help of her children. There is a clear defined division of labor for the work. The students didn't deny that her married and working sister has a domestic worker in her house. At the end of her talk she said that they might need a domestic worker when they move to a bigger house or they might ask for un-resident domestic workers; they help for certain number of hours and not living in the house.

Table (2): Cross-Tabulation: Having domestic workers and Income per month

Income per month	Do you have domestic workers?					
	Fathers			Mothers		
	Yes	No	Total	Yes	No	Total
Less than 5000 AED	5	0	5	2	0	2
6000-14000 AED	48	2	50	35	2	37
15000-49000 AED	80	7	87	85	6	91
50000-99000 AED	13	1	14	22	1	23
More than 100000 AED	12	0	12	10	0	10
Missing	21			8		
Total	158	10	168	154	9	163

Having domestic workers and do you think that UAE family can do without domestic workers:

Another cross tabulation was conducted to find out if the UAE family is able to survive without domestic workers. Table (48) in the appendix, shows that 61% of fathers, 68% of mothers and 72% of students who have domestic workers said that UAE family can't survive without domestic workers. It is clear that the young generation seems to have a higher dependency on domestic workers compared to their parents.

Table (3) Cross-Tabulation: having domestic workers and the UAE family is able to survive without the domestic workers

Having domestic workers	Is the UAE family able to survive without domestic workers								
	Fathers			Mothers			Students		
	Yes	No	Total	Yes	No	Total	Yes	No	Total
Yes	62	97	159	57	119	176	49	124	173
No	5	4	9	4	7	11	10	5	15
Total	67	101	168	61	126	187	59	131	188
Missing	3			2			19		

On the other hand, 56% of fathers, 36% of mothers and 67% of students who don't have domestic workers said that the UAE family can survive without domestic workers; while 45% of fathers, 64% of mothers and 33% of students who don't have domestic workers said the opposite−that the UAE family can't survive without domestic workers.

Opinions of the younger generation towards domestic workers depend on the culture of their upbringing. If the young female has domestic workers, she tends to be more dependent on them and believes that the family can't survive without them; however, when a female doesn't have domestic workers; she tends to be more independent and believe that the family can live and survive without them.

Monthly income of UAE family and if the family can do without domestic workers:

Another cross tabulation was conducted to find out the correlation between the UAE family's monthly income and if the UAE family can survive without domestic workers, and if they have domestic workers. Table (49) in the appendix shows, for mothers, there is a high rate of dependency on domestic workers. Only 29% said that the family can survive, while 60% said that the family can't. 93% of mothers who said "yes, the family can survive without domestic workers" are from those families who already have domestic workers. While only 7% who do not have domestic workers said "yes, the family can survive without domestic workers". However, 5% of the mothers who said "no, the family can't survive without domestic workers" do not have domestic workers. While 95% who have domestic workers said "no, the family can't survive without domestic workers".

40% of mothers who don't have domestic workers said that the family can survive without domestic workers, while the other 60% said that the family can't survive without domestic workers.

90% of the middle class families (6000-49000 AED) don't have domestic workers (9 out of 10 families). 60% of them said that the UAE family can't survive without domestic workers. On the other hand, 86% of the middle class (6000-49000 AED) who have domestic workers said that the UAE family can do without domestic workers.

Table (49) Cross-tabulation: Income per month *Do you have domestic workers * Do you believe that the UAE family is able to survive without the domestic workers; mothers

Do you believe that the UAE family can do without domestic workers	Income per month	Do you have domestic workers		
		Yes	No	Total
Yes	Less than 5000	1	0	1
	6000-14000	19	0	19
	15000-49000	24	3	27
	50000-99000	4	1	5
	More than 100000	2	0	2
	Total	50	4	54
No	Less than 5000	4	0	4
	6000-14000	29	2	31
	15000-49000	56	4	60
	50000-99000	9	0	9
	More than 100000	10	0	10
	Total	108	6	114
Total	Less than 5000	5	0	5
	6000-14000	48	2	50
	15000-49000	80	7	87
	50000-99000	13	1	14
	More than 100000	12	0	12
	Total	158	10	168

The issue of domestic workers is a key to the development of the UAE family in the future. The high rate of dependency puts the UAE family in high vulnerability should anything affect the global market. So, the UAE family should go through a process of rehabilitation. This process could be implemented through teaching students how to be responsible for taking care of their schools and houses.

Policy recommendation:

Rehabilitation policies to help the family minimize relying on domestic workers should be a high priority for policy makers.

Who do you select to bring up your children?

The statistics in chart 23 show that UAE families are convinced that they should not rely on domestic workers to raise their children. They choose the mother with the assistance of father as the most preferred option (for fathers 63%, for mothers 56% and for students 48%). This does not reflect the reality of what is actually happening.

Chart 23: Who do you select to bring up your children? Fathers, mothers and students
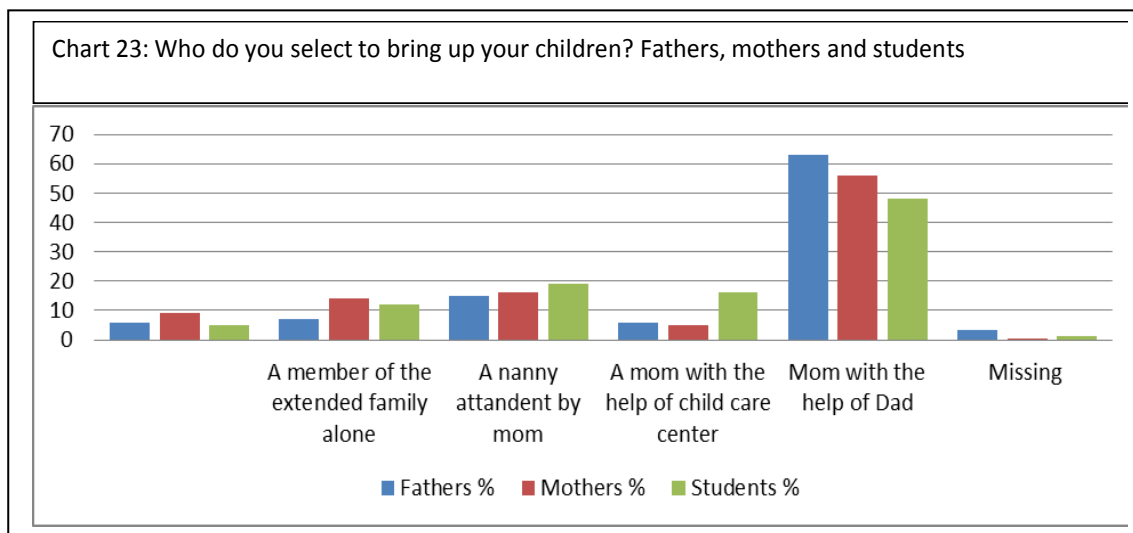
All of the respondents claimed that mothers should play the central role if the family with the help or the support of the father more than domestic workers. A nanny with the supervision of mothers came as the second option (for fathers 15%, for mothers 16% and for students 19%

In theory, the UAE family wishes to minimize dependence on domestic workers. They all see the role of mother and father equally as essential in taking care of the family and kids.

Policy Recommendation:

The government should draw a policy to encourage fathers to be more involved in childcare. Paternal policies and family rehabilitation are recommended to help decrease reliance on house domestic workers.

Languages spoken in the household:

93% of students confirm that Arabic is widely used at home. Although the UAE family is still preserving its language within the household, there are many other languages also spoken at home. 46% of students said that they speak English; 2% of them speak Persian; 3% of them speak Indian; 1.4% speaks French; 1.4% speaks Urdu; and 0.5% speaks Spanish, Amharia, Russian, Pilipino or Bengali.

Reasons why the UAE family can't do without domestic workers:

Dependency on domestic workers has various reasons. Based on the study sample, women's work came as the highest rated reason for dependency on domestic workers according to mothers' and students' figures (50% each). However, the lack of male role in family responsibilities was the highest rated reason according to fathers (49%).

Chart 24: Reasons of dependency on domestic workers: fathers, mothers and students
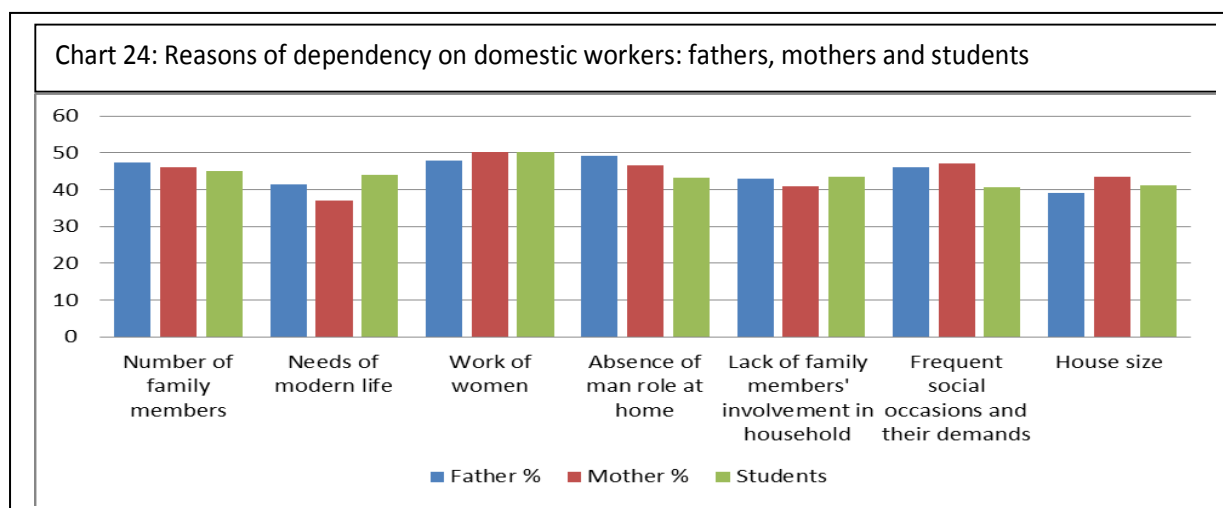
The second highest reason for fathers is the work of women (48%); while mothers and students show other reasons for family dependency of domestic workers: 47% of mothers rated the social occasions and formalities as the second reason; while 45% of students rated the large number of family members and the size of the family as the second reason.

Modern life needs was among the important reasons as well. There is a correlation between the modern life needs and the dependency on domestic workers (fathers 42%; mothers 37%; students 44%).

Women's work has strengthened dependency on domestic workers. . Some have stated that if the mother is not working, it will be easier to live without the domestic workers. The sample figures reinforce the role of the rapid economic changes on family issues. Size of the house, women's work and modern life style are main features of the rapid economic and social changes.

In addition to the reasons mentioned in the chart, some respondents have also expressed other reasons. Some of these reasons related to the willingness and the intention of the UAE family to minimize its reliance on domestic workers. If the family has the intention and willingness, it will be able to do.

Policy recommendation:

Policies of balancing work and life is crucial for women. In addition, policies of family members' rehabilitation and child care centers attached to work would help and encourage women to participate in the workforce in both public and private sectors.

Other reasons are related to social esteem and prestige. Some families have confirmed the relationship between the economic changes and the high level of welfare that the UAE family is living, on the one hand and their dependency on domestic workers on the other hand. "Busyness of all members of the UAE family also contributes and deepens the dependency especially with high standards of living which pushes all family members to work and contribute to the family income" as one of the respondents explained.

Rapid economic changes don't only have its positive effects on the family living and welfare, but also played an important role in the spread of chronic diseases such as diabetes and back pains among UAE nationals especially mothers. The health condition confirms their dependency on domestic workers, as it prevents them from fulfilling their house work.

Laziness and idleness of house wives were also mentioned as important reasons.

Some students, in their open-ended questions stated that there is an increasing culture among the young generation to depend on expats for everything from construction work to house work. Others stated that the modern style of raising children confirms their dependency on domestic workers to do everything. They also stressed the importance of having training programs for kids at school to train them to help in house work. Moreover, the way of life and the daily routine of the UAE family deepens the dependency on domestic workers and if we need to stop relying on them, great transformations should be implemented on the daily routine and life style.

Material wealth feeling of superiority over others especially with children:

According to chart 25, there is an agreement among the UAE family that material wealth induces feelings of superiority over others especially with children. Students have the highest percentage of agreement at 58%; while, 44% of fathers agree and 42% of mothers. Students who disagree represent 16%; while, 29% of fathers and 25% of mothers also disagree.

This shows that most answers go for yes that the material wealth could create antagonism, superiority, disagreement, class divisions and tensions and they fear about that. For more figures on the issue, see table (49) at the appendix.

Chart 25: Material wealth feeling of superiority over others especially with children: fathers, mothers and students
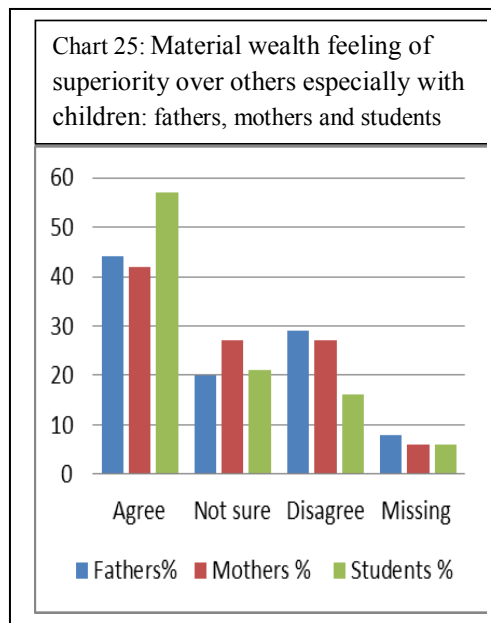
Emirati family is overwhelmed with meeting material needs today:

According to chart 26, 62% of mothers, 61% of fathers and 54% of students believe that fulfilling material needs undermines UAE family aspirations and dreams.

This shows that mothers feel the direct impact (threat) of high material and consuming attitudes. But generally, the UAE family members agree that attaining material needs are at a higher priority than fulfilling family dreams and aspirations. For more figures on the issue, see table (49) in the appendix.

It also shows that UAE family members are aware of the increasing trend toward materialism and consumerism. Figures confirm that 23%, 22% and 21% of mothers, fathers and students respectively strongly agree that the UAE family has "attaining material needs" as its first priority and comes before fulfilling family aspirations and dreams.

Decline of Arabic language use through the years shall lead to a poor national identity:

Chart 27 shows that 84% of students believe that Arabic language use is declining and is in turn weakening national identity. 77% of fathers and 76% of mothers agree with this. It is interesting to note that the young generation feels a higher degree of threat with regard to the decline of Arabic use.

Chart 26: Emirati family is overwhelmed with meeting material needs today: fathers, mothers and students
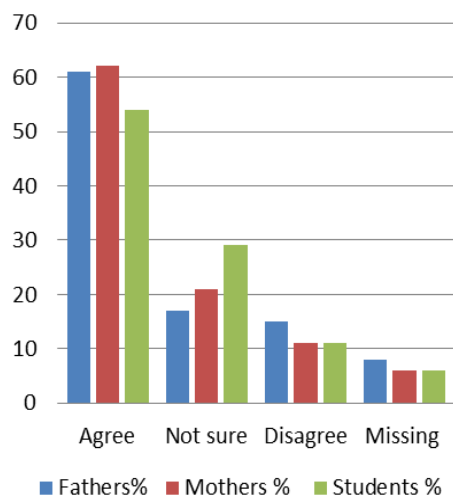
Chart 27: Decline of Arabic language use through the years shall lead to a poor national identity: fathers, mothers and

Policy recommendation:
Social studies are crucial to the impact on values and materialistic attitudes among UAE nationals. The UAE government should work in cooperation with civil society organizations to redefine society's values and help to balance between the materialistic and spiritual values of the nationals.
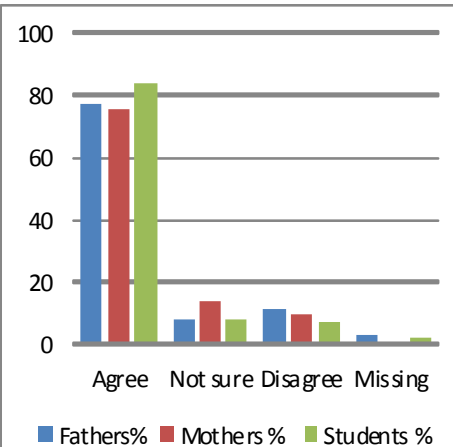
A very low percentage of students do not feel the threat on Arabic; (7% of students, 11% of fathers and 10% of mothers). Students are very aware that the problem facing the Arabic language is essential to their sense of belonging.

Emirati family ties are not internally coherent anymore:

Chart 28 shows that 46% mothers, 39% of students and 39% of fathers believe that the UAE family is losing its internal cohesion. 33% of fathers believe that the family is still preserving its internal cohesion and inner strength; while only 30% of mothers and 22.5% of students do. The figures show that globalization, wealth and materialistic factors are all leading the family to lose itself and its internal cohesion. 24% of fathers, 21% of mothers and 27% of students are not sure if the UAE family is losing its internal cohesion and strength.

Policy recommendation:
The government should work on designing social and educational policies directed to revive the use of Arabic language and empowering the national identity.

Encouraging the use of Arabic as the mother tongue in scientific research, encourage the translation movement for other languages to Arabic and provide incentives to private schools which direct a special acre to the teaching of Arabic language are recommended policies.

Chart 28: Emirati family ties are not internally coherent anymore: Fathers, mothers and students
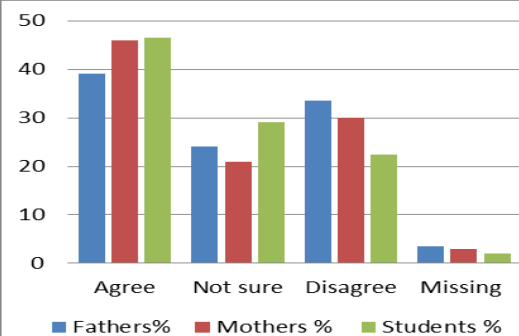
Part IV: Influence on Family Ethics/Values:

Economic changes effects on the UAE family values:

Chart 30: How economic changes have affected the UAE family values: fathers, mothers and students
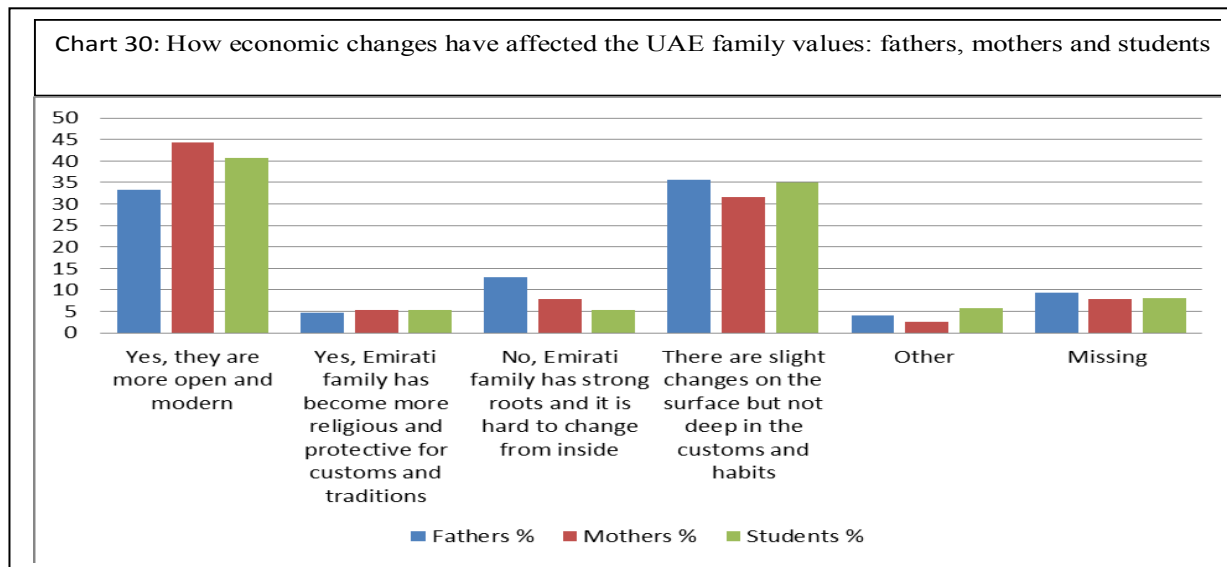
Chart 30 shows that the openness responses are higher among the mothers at 44% compared to fathers at 33% and students at 41%. This perception of mothers that the UAE family became more open and adaptive is contradicting with the conservative discourse that mothers expressed regarding the pressures created by the rapid economic changes. They expressed the impact of economic changes on the family's traditions, values and connectivity. This confirms their point of view stating the family is changing.

These figures confirm that the family members are aware of the impact of economic changes on the norms and traditions, despite the fact that 35% of students and similarly of fathers feel that these changes are superficial. While mothers were less convinced that the impact of these changes are superficial; only 32% feel that changes exerted superficial impacts on the UAE family.

All family members feel the pressure on religion. Only 5% of each is convinced that the family became more conservative and religious. Similarly few of the family members believed that the UAE family has strong roots that are not easily shaken (13% for fathers, 8% for mothers and the least for students at 5%).

These figures confirm that the UAE family is facing many challenges, but it is still surviving. The family's struggling strategy depends on the family's good reserve of traditions, values and social ties; this reserve is depleting as a result to these challenges and changes. The society,

presented by the government and the civil society organizations, should invest more on empowering this reserve and reviving it.

The family is still struggling as the family values and religion are playing the most important role in preserving the family ties and connectivity. However, the use of religion should be very carefully approached. Using religion heavily as the balancing factor might have contradictory results. It could help to preserve the family, but it might also lead to a civilization backlash.

A good approach to understand what is happening in the UAE family with regard to values is to link between the power politics inside the family and the kind of values prevailing. Fathers as the holders of power inside the family are the least to accept and admit that there is change in family values. They usually refuse to admit that values of patriarchy are touched or shaken.

It is very important to note in the context of values that Arabs should work on themselves and start approaching the west as the current dominant civilization differently and change the discourse directed to the west. It is not logical to keep the antagonistic approach dealing with the west and regenerate Arab civil backlash. A new approach of how to deal with the west is important from the macro and micro perspectives. Implementing a new approach would help the Arab family to produce a new strategy in dealing with their children.

This is critical especially in a society like the UAE which is experiencing a high level of globalization. At the heart of this push and pull between globalization and traditions is the family.

The worst changes happened in the last few years exist, which level:

Table (53), in the appendix, shows the levels in which the worst changes happened in the last few years. Firstly, 48% of students, 43% of fathers, and 38% of mothers admit that the bond and relations with the extended families have been severely affected by the rapid economic changes. Secondly, 47% of students, 43% of fathers and 34% of mothers believe that the relations between parents and children are becoming superficial. Thirdly, 30% of students, 29% of mothers and 20% of fathers believe that the role of mothers in raising children is affected by economic changes. This role was diminished as a result of women's work and the reliance on domestic workers in taking care of children and home responsibilities.

Results show that children are increasingly disconnected from the family. There is also concern about the financial pressures exerted by the economic changes and how financial constrains pushed women to work and leave their kids with domestic workers.

Domestic Violence: is another dimension that was affected by the changes. Due to the sensitive nature of this issue, less than 30% of the sample was willing to respond. Over 72% of the sample did not check this dimension as being affected by the changes. 5% of students and 6% of fathers and mothers admit that this dimension is also affected by the changes.

Marriage preferences:

Chart 31 shows that 69% of students prefer to have a UAE national wife for her brother. 64% of fathers and 61% of mothers would convince their kids to have a UAE national wife. Only 13 % of mothers and students will support his choice and back them. This liberal trend is still minimal; however, 16% of fathers would follow this liberal approach. Some respondents were more expressive; some of them linked the strategy followed with some Islamic norms and roles followed with choosing a wife or a husband. Some Islamic roles encourage young generations to choose the spouse based on morals and religious beliefs.

Chart 31: Marriage preferences, if son/brother preferred to marry a non-national woman: fathers, mothers and students
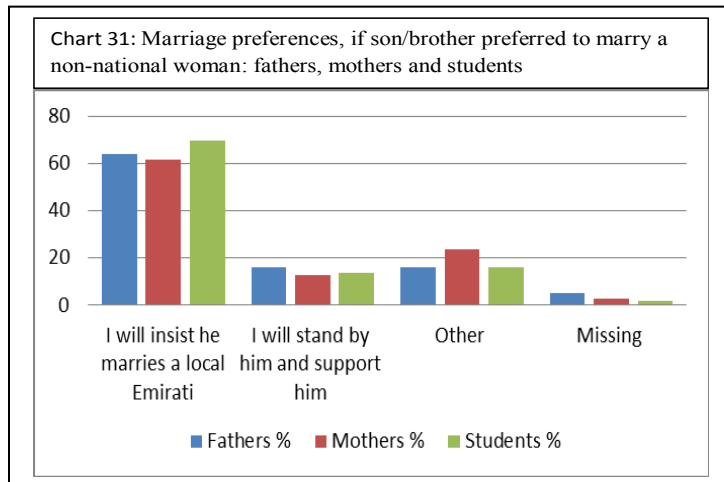
Some responses mentioned that persuasion is important in such issues. Some family members will present the negative impacts of non-national marriages and will provide clear and live examples. While students are pro national marriage, they confirm that free choice is guaranteed and it is up to each one to choose his/her spouse. The liberal trend among the young females is expressively stating that the young generation is more liberal and open to differences.

Despite the fact that the UAE society is more open and globalized, the family issues didn't expose to this openness. They could be liberal in using technology, accepting some superficial changes, but when it comes to issues such as marriage, traditions, Islamic values, they became more conservative. A mother said:

"I will fight this tendency, and my son will not marry but an Emirati woman, insallah"

Taking care of elderly:

Chart 32: Taking care of elderly people is one of the clear examples of very rooted family ties within the UAE society. Chart 32 shows that young females are more willing to take care of elderly people personally in their homes (78%); while 70% of fathers and mothers would take care of elderly people at their homes. The second option is to keep their parents at their homes and support them financially and emotionally. A very low percentage (3%) of students believe that they will employ a nurse to take care of their parents; similarly 4% of mothers and 5% of fathers.

Chart 32: Taking care of elderly parents: fathers, mothers and students
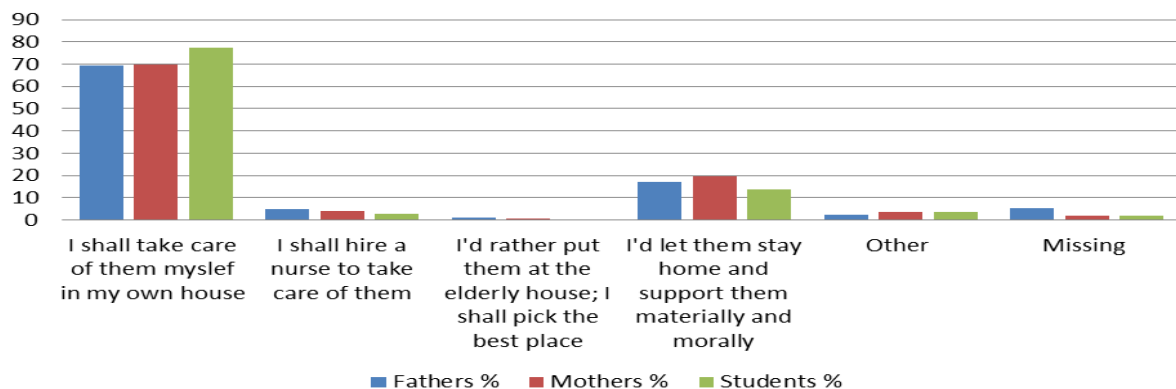
The traditional behavior toward elderly people is still preserved. 0% of students would put them in a nursing home; while 1% of fathers would and only 0.5% of mothers would.

Accepting arranged marriage:

Chart 33 confirms that young females are willing to take serious decisions on their own. 61% of students refused the concept of arranged marriages. They refused any interference from male family members in their personal lives. Despite this high percentage, 36% of students still believe that they can rely on male family members to help them when choosing their spouse. Students who accepted arranged marriages claimed that this does not mean that they will be forced to get married to a person they do not accept.

Chart 33: Do you accept arranged marriage? Students
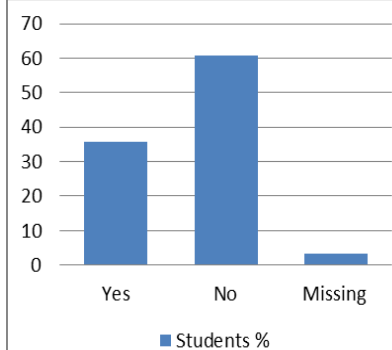
They refused any kind of compulsion from male family members such as father or brother. They accept only to consult with them and have their opinion as more experienced persons.

Wearing national clothes:

Fathers are more concerned about national clothes compared to students and mothers. 60% of fathers confirm that their kids should wear national clothes everywhere even abroad. 55% of mothers and 50% of students believe that they should wear national clothes everywhere they go. Students are more willing to wear it only in the UAE (38%); 33% of mothers and 32% of fathers agree. 10% of students and mothers believe that

Chart 34: Young generation wearing national clothes (Abaya and Kandourah): fathers, mothers and students
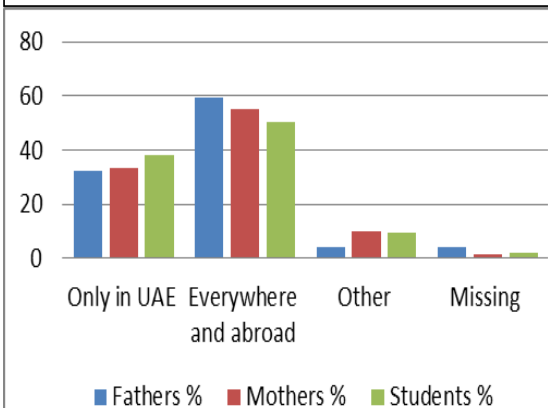
this issue depends on the place they go and the occasion they have.

Some fathers believed that clothes are a kind of manifestation to the UAE national identity that should be preserved anywhere. In addition, the UAE family agreed that what is most important is that the clothes would be in conformity with Islamic traditions and roles.

Most dangerous effects on children regarding school and university environment:

Chart 35 shows that 48.5% of fathers believe that changing attitudes and behavior is considered the highly affecting agent on the youth in schools and universities. The multi-cultural nature of these institutions is considered a rich environment for new attitudes and behaviors that impose a new pattern of relations on the young generation. 44% of mothers and 40% of students believe the same. Religion comes as the second most affecting factor for students and mothers respectively (21% and 17.5%). While 17% of fathers believe that language is the second affected factor. Religion and clothes and general appearance comes at the same level for fathers as third factors affecting young generation (13%).

Chart 35: Most dangerous effects on children regarding school and university environment: fathers, mothers and students
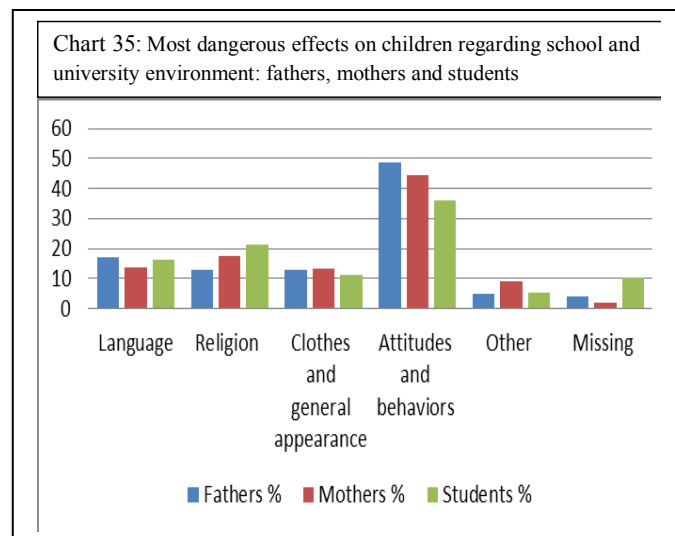
Increase of selfishness and self-centering within the Emirati family

Chart 36 shows that UAE family members are aware of the increasing selfishness among them. 43% of students believe that the UAE society is suffering from selfishness; 41% of mothers, and 34% of fathers believe the same. Students feel the threat of selfishness more than their parents. 33% of fathers don't believe that selfishness exists. A very close percentage of mothers and students denied the issue of selfishness

Chart 36: Increase of selfishness and self-centering within the Emirati family: fathers, mothers and students
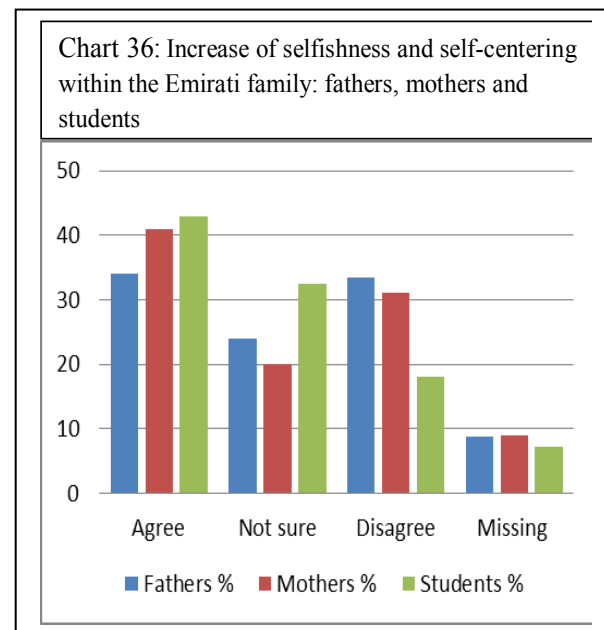
among UAE society members (31% and 28% respectively). The issue of selfishness was expressed by the students in the question related to the pressures exerted by socio-economic changes. They said that the young generation is becoming more selfish Parents are struggling to provide their kids with what is possible and in many cases go into debt.

Increase of domestic violence within the Emirati family:

Chart 37 shows that all family members agree that there is an increase in domestic violence (23%, 25% and 24% for fathers, mothers and students respectively). However, a higher percentage of UAE family members deny the increase of domestic violence inside the family (42%, 39%, and 42% for fathers, mothers and students respectively). It is important to notice that there is a significant percentage of respondents who were not sure about the

Chart 37: Increase of domestic violence within the Emirati family: fathers, mothers and students

increase of domestic violence inside the UAE family (25%, 27% and 28% of fathers, mothers and students respectively). Domestic violence is considered one of the most sensitive issues for the UAE family. High percent of disagreement reflects the fact that the UAE family prefer not to speak in public about these kinds of issues. Domestic violence could be viewed within a context of the status of pressure that the UAE family is witnessing. The family is pressured by financial, social and moral changes. This dimension could be understood in a context saying that 28% of mothers believed that the dialogue and ability to persuade children is affected by the changes; only 20% and 18% of students and fathers respectively believe so. Mothers suffer the most from the inability to deal with children, to guide then and to convince them.

Increase of manifestations of depression amongst the youth:

Chart 38 shows that students and mothers are convinced that the young generation is suffering from depression (58 % for both mothers and students; while fathers are not so convinced and 36% of fathers). 29% of fathers stated that they disagree with the statement saying that the young generation suffers from depression and a similar percentage is not sure about that. It seems that fathers are very far from being aware of the new generation's social and psychological problems.

Chart 38: Increase of manifestations of depression amongst the youth: fathers, mothers and students

Mothers are still the gate keepers of the UAE family. They are well aware of all their kids social and psychological problems and they are struggling to solve them.
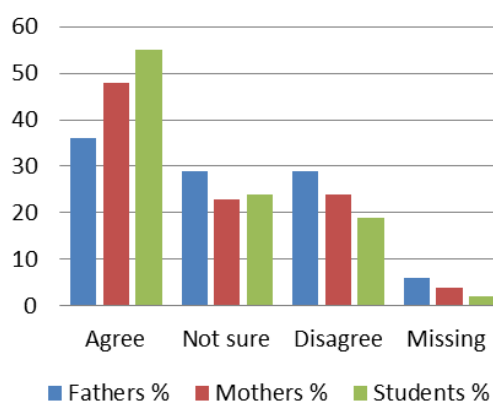
Increase of rejected sexual attractions amongst youth:

Chart 39 shows that 55% of students believed that the young generation is witnessing unaccepted sexual orientations; while 48% of fathers and mothers believed the same. 29% of fathers deny the existence of unaccepted sexual orientations among youth; while 23% of students and mothers disagree. If the percentage of those who disagree and those who are not sure are added, figures will show that more than 57% of fathers and 50% of mothers don't believe that the young generation is suffering from such problems. While, only 33% of students don't believe that the young generation is suffering from this problem. Figures show that there is a social trend of denying the unacceptable sexual orientations of the young generation especially among parents; while the young generation is brave enough to admit the existence of these problems. The young generation needs guidance.

Increase in taking drugs and committing crimes amongst the youth:

Chart 40 shows that more than 50% of the UAE family sample believes that the young generation is suffering from drug addiction and committing crimes (54%, 58% and 55% for fathers, mothers and students respectively). While the percentages of those who disagree was close (17% for fathers and 18% for mothers and students), there were significant percentages of fathers and mothers who were not sure (23% and 24% respectively). High percentage of agreement on that confirms that the UAE family is aware and admits that these kinds of problems exist. However, practically, they are unable to face them and deal with them in a transparent and open way.

Chart 39: Increase of rejected sexual attractions amongst youth: fathers, mothers and students
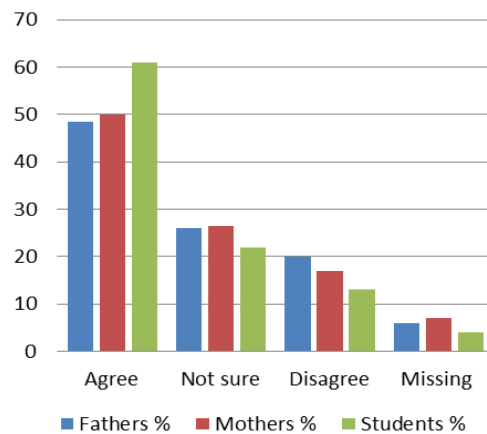
Policy recommendation:

Mothers are the most aware of their kids social and psychological problems. They need more guidance and training on how to deal with these kinds of problems. Policy and governmental programs are recommended.

Chart 40: Increase in taking drugs and committing crimes amongst the youth: fathers, mothers and students
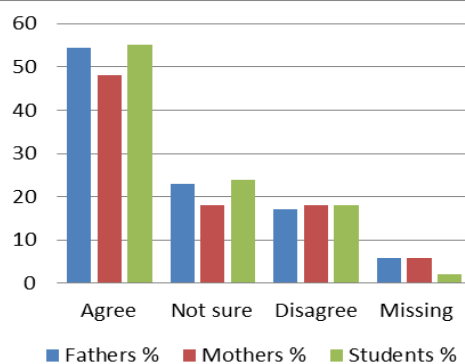
Increase of dangerous polarization between extreme religion and moral decay amongst youth:

Chart 41 shows that about 50% of students believe that the young generation is polarized between religious fundamentalism and moral decay; very close percentages were counted for both fathers and mothers (45% and 47% respectively). This confirms that there is an agreement on the issues that youth are suffering from. Only 12% of students disagree and 14% of mothers; while more fathers disagree (22%). Despite this kind of agreement, there were a significant percentage of students who were not sure (34%). This high percentage confirms that there is a confusion and division among UAE family members on the issue of polarization. Some admit this fact; others refuse or deny it. Mothers and fathers were more confused; 28% of fathers and 30% of mothers were not sure. This polarization is the result of the clash between what is modern and what is traditional, Islamic and national. The modern features are widespread and more attractive; they are undermining the importance of all what is national, Islamic or traditional. On the other hand, the traditional/Islamic/national trend is accusing all modern features of uprooting the young generation.

Islam is able to protect the Emirati society from the dangers of globalization:

Chart 42 shows that 84% of mothers believe that Islam can protect UAE society from the risks of globalization. 80% of fathers and 75% of students are convinced that abiding with Islamic rules will help the UAE society in dealing with the fast economic, social and cultural changes.

A very low percentage disagree, 2% of mothers, 5% of students and 8% of fathers. 17% of students, 12% of fathers and 8% of mothers were unsure. Using Islam as a tool to weaken the negative impacts of globalization may be problematic and may give rise to fundamentalism and anti-modernism trends.

Chart 41: Increase of dangerous polarization between extreme religion and moral decay amongst youth: fathers, mothers and students
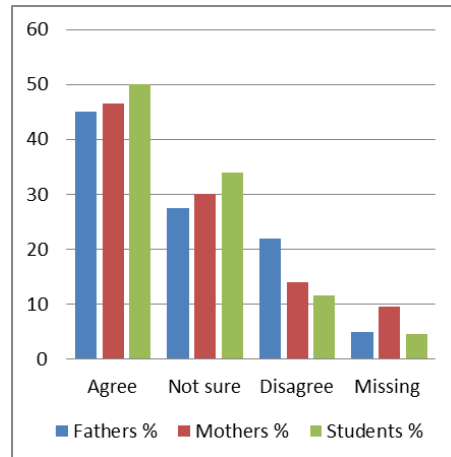
Policy recommendation:

Government should provide the society with another alternative strategy on how to deal with negative effects of globalizations. Training and society services programs should be designed for this purpose.

Acquiring electronic and communication skills amongst the youth have enforced feeling of superiority over their parents:

Chart 43 shows 44% of fathers and 47% of mothers believe that their kids are looking down to them. This behavior could be explained as kids see themselves as more educated, globalized and modern. On the other hand, 33% of mothers refused this assumption as well as 29% of fathers. Students were the lowest to disagree. It confirms that students admit that such orientation from youth is prevailing in the society. Only 25% of students, 22% of fathers and 15% of mothers were not sure.

The education system has contributed in all its levels in exiling children from their societies

Chart 44 shows that the young generation is more aware of the impact of education on young kids. 46% of students believe that the education system has alienated children from their society. While, 41% and 40% of mothers and fathers respectively believe that the modern and mostly westernized education system contributed to the alienation of their kids from their families and society. 26% and 24% of mothers and fathers respectively disagree; while only 17% of students disagree. Significant percentages of fathers, mothers and students were unsure about that (33%, 27%, and 34% respectively). A considerable percentage of them were not sure; this high percentage of uncertainty calls for more in-depth investigation about these issues. Uncertainty confirms that the society needs more investigation to find out the society perception regarding these issues.

Chart 42: Islam is able to protect the Emirati society from the dangers of globalization: fathers, mothers and students

Chart 43: Acquiring electronic and communication skills amongst the youth have enforced feeling of superiority over their parents: fathers, mothers and students
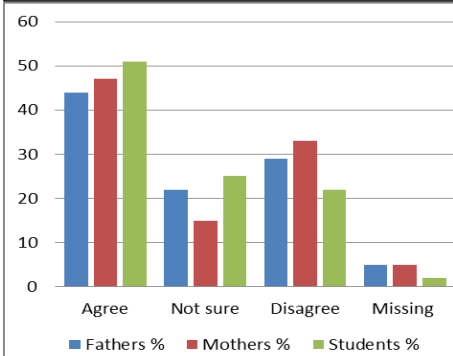
The Emirati family needs training and rehabilitation in terms of dealing with new changes in the society: Chart 45 shows that 75% of students believe that the UAE family needs guidance and mentoring to deal with the current changes; students were the highest in being aware of this need. However, it was surprising that fathers and mothers were not on the same level of awareness (60% and 62% respectively). This confirms that the young generation is highly aware of the challenges that the society and family are facing as a result to the current changes. Only 10% of students disagree; 25% and 16% of fathers and mothers respectively denied the need for

guidance and mentoring. 14%, 16% and 20% of students, mothers and fathers respectively were not sure about that.

Chart 45: The Emirati family needs training and rehabilitation in terms of dealing with new changes in the society: fathers, mothers and students

Chart 44: The education system has contributed in all its levels in exiling children from their societies: fathers, mothers and students
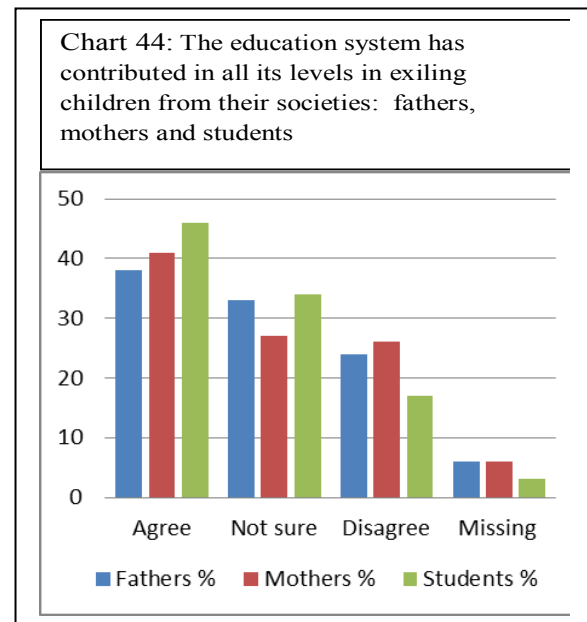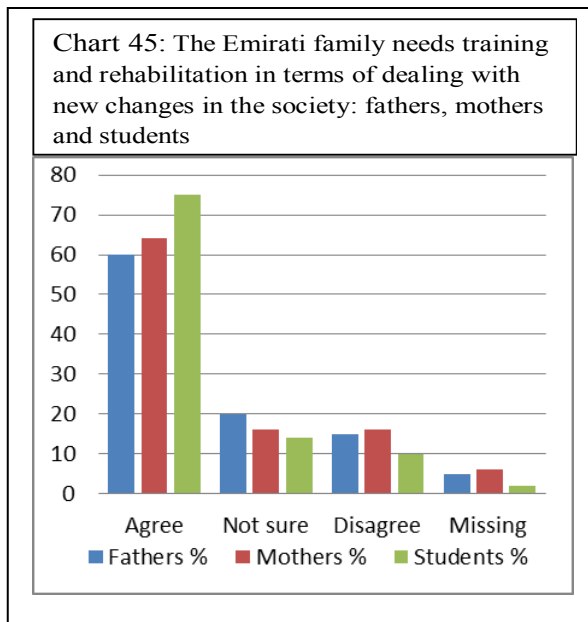
Part V: Adaptation strategies:

The following is a summary of some of the strategies followed by the UAE family regarding different social problems. With regard to language, there is still a space for dialogue. With regard to smoking, it is accepted for boys but not accepted girls. This means that the UAE family is not tolerant to new cultures when it comes to serious issues. Parents are not tolerant to leave their kids to learn from life. Only 3% of fathers will accept that, while less than 1% of mothers would. The family doesn't compromise on serious behavior. They will not leave them to learn; they will interfere and do something. These are indicators to the level of tolerance of the family to change. Dialogue among family members is more dominant than accepting the behavior.

What would you do, if ever your child refuses to speak in Arabic?

Chart 46 shows that 15% of both fathers and mothers accepted that their children speak Arabic and English. Figures confirm that fathers and mothers recognize the importance of practicing the Arabic language at home. Figures show that 52% fathers and 55% of mothers insist that their kids speak in Arabic. In addition, 21% of fathers and 23% mothers will refuse to speak to them in English and will not respond to until he/she speaks Arabic.

Chart 46: If your child refuses to speak in Arabic: fathers and mothers
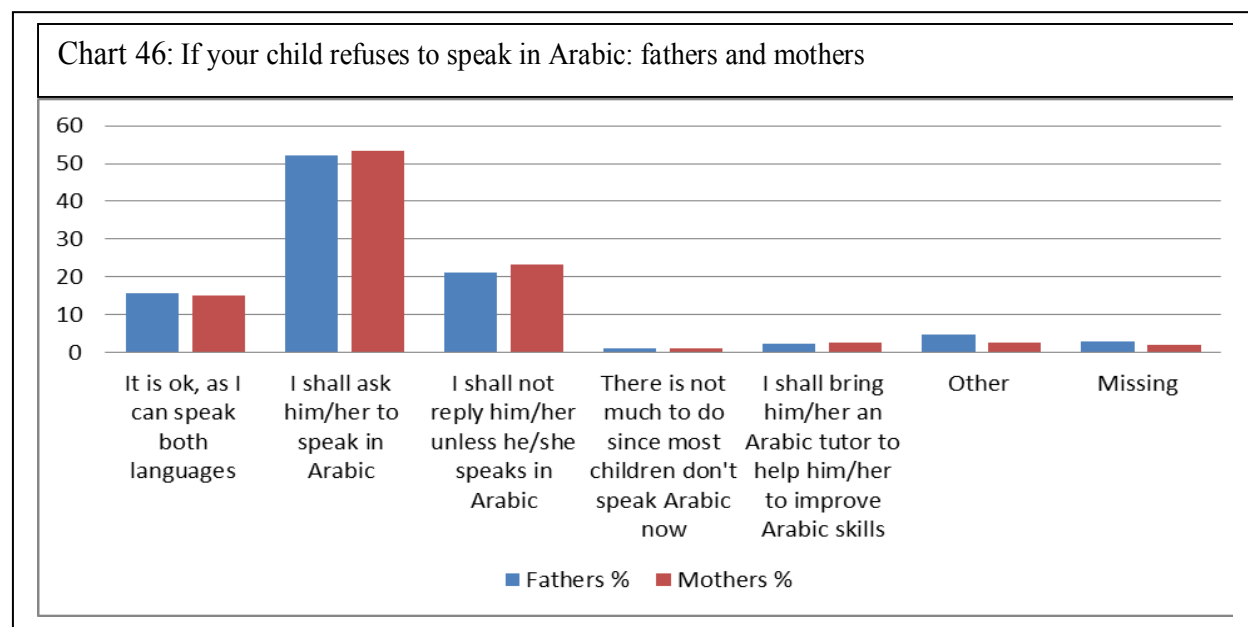
Only 2-3% of fathers and mothers will not have any precise action regarding this behavior. They believe that speaking in English is something that became natural for children. Children are enrolled in foreign schools and the language of society is English; they believe that English became a necessity. Some fathers and mothers have claimed that this situation is not applicable as they have taught their kids to speak Arabic at home since they were kids. Some answers confirm the importance of empowering kids to speak Arabic at home and anywhere unless there is a necessity to speak in English with non-Arabs for example.

Some said that they have to ask and encourage their kids to speak in Arabic. However, they will encourage them also to learn more languages. Some non-Arab mothers stated that they encourage their kids to speak in Arabic and they struggle to learn and speak Arabic. Parents use the persuasion approach to encourage their kids to speak Arabic. Linking this question with another question stating that the Arabic language is declining, figures show that the family is aware about the decline of the Arabic language and they are struggling to keep Arabic as the language used inside the family.

How would you react if ever one of your friends showed socially unaccepted sexual behavior:

Chart 47shows that 30% of students don't care about their friends if they show signs of unaccepted sexual behavior. This value is modern; it is not a traditional value.

38% of students preferred to discuss the issue with their friends. This is a proactive behavior that indicates that the UAE society is still preserving its proactive culture. It is closer to traditional values. This kind of proactivity confirms that the society doesn't accept this kind of

Chart 47: How would you react if ever one of your friends acted socially unaccepted sexual behavior:

behavior and tries to deal with it before it spreads.
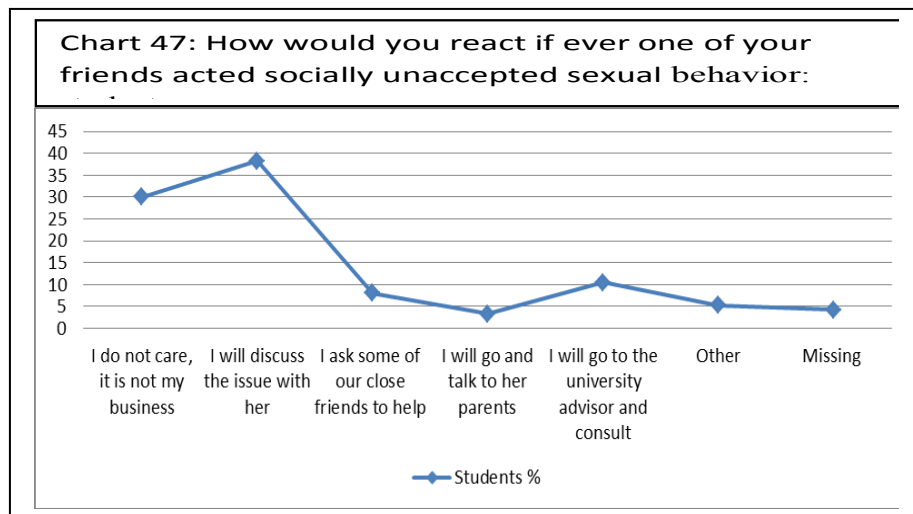
A research in this area could be conducted in the future in order to find out whether the proactive behavior is a translation of social responsibility or it is coming from a reputation perspective. The students are divided between the proactive behavior and the liberal modern one. 8% of students are convinced about the responsibility of the group. They will consult with other friends. Still interfering in their friends' lives is acceptable by 3% of students through informing parents about their daughter's situation. 10% of students have confidence of the university system which encourage them to consult with university consultant.

How would you react if ever one of your children acted socially unaccepted sexual behavior:

A question was also directed to fathers and mothers regarding how they shall react if they find one of their daughters smoking. Table (71) in the appendix shows that 69% of mothers will speak with their kids to change his/her behavior. They believe that dialogue and discussion is the most important step to understand and then amend this behavior. Figures confirm that the UAE family is still a conservative family that prefers to solve its members' problem inside the family borders and to discuss family issues openly with the family members. Discussing the unaccepted sexual behavior with the kid still is the first option, then comes discussing the issue among spouses. So parents are discussing their kids' problems to find solutions. 27%-28% of mothers and fathers respectively choose discussing the issue with the spouse as the first option. 22% and 24% of fathers and mothers choose this as a second option. This reconfirms the nature of the UAE family as conservative discussing its problems domestically.

The UAE family doesn't prefer to ask trusted relatives or sheikhs (religious men) or a psychiatrist for consultation. Only few will ask trusted relatives to interfere (3% of fathers and 5% for mothers). Only 4% of fathers will ask help from a psychiatrist; while 1% of mothers would. However; 6% of fathers and 5% of mothers will go to a psychiatrist as the second option.

3.2% of mothers will resort to a sheikh or a religious man as a first option; while only 1% of fathers will do the same. A big difference between them exists regarding their openness to consult a sheikh. Some few parents will leave the kid to learn (3% fathers and 1% mothers). Fathers tend to let him/her learn from his/her own mistakes to find a way in the society. Few parents also will feel ashamed and will distance him or herself (2% fathers and 7% mothers). Mothers are more open to talk to other family members; while fathers are more open to talk to a psychiatrist. One father claimed that he would expel him/her out of the house; while another father said that he will pray to God for him/her.

How would you react, if ever caught your teenager daughter smoking:

47% of fathers said that they shall be very angry and firm and ask her to quit if they caught one of their teenage daughters smoking; while 40% of mothers answered the same. Figures show that both fathers and mothers have a high sense of authority.

Similar percentage of fathers and mothers (19%) said that they will discuss the issue with her and convince her to stop smoking because of the negative effects of smoking on health. This action was chosen by them as the first option. In addition 11% of fathers and 8% of mothers chose this as the second option.

It is interesting to note that 45% of fathers stated that basically this is unacceptable in our culture and she would not dare to do that because this is not acceptable. Similarly, 51% of mothers stated the same. However, adding those who chose this ideas as second option, figures will show

that more than 56% of mothers are denying the willingness of the their daughters to do that as well as more than 47% of fathers said that this action is not acceptable.

Some fathers and mothers go further and say that they will use violence and beat their daughters until they stop smoking. Some mothers stated that dealing with such a situation requires the interference of a male family member (father or brother). This confirms the domination of patriarchy. Mothers are more involved and concerned about their daughters. The family is not tolerant to misbehavior especially with females. Some others responded by saying that they will consult with a psychiatrist.

Figures show that the family is using culture as the gatekeeper to protect their girls. Girls' traveling is an issue for most families because they could get out of the system that was designed to protect them. Based on some parents' answers, it is noticed that the UAE family has a tendency to be violent regarding misconduct or misbehavior especially from girls. This tendency might make the gap greater between parents and kids.

Encouraging children to have close friendships with expats:

Chart 18 presents the level of acceptance among fathers and mothers and if they encourage their kids to have friendships with expats or not. Figures show that mothers are more open and encourage their kids to have friendships with expats (52%); while only 47% of fathers do. There is also a high percentage of refusals among fathers and mothers (48% and 44% respectively). This high percentage of refusal confirms that the UAE family is still careful when it comes to openness to expats.

Chart 18: do you encourage your children to have close friendships with expats? Fathers and mothers
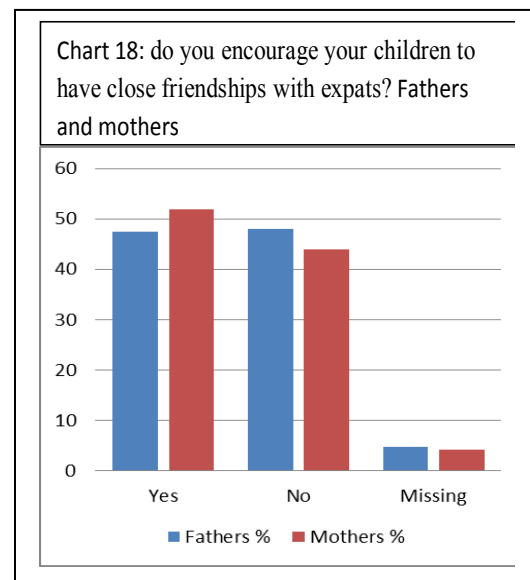
Some of the reasons the parents gave explaining reflects their hesitation as expats have different values, religions, attitudes and beliefs. Some believed that they feel more comfortable when their kids have only UAE nationals as friends. Other fathers and mothers were comfortable with their children having friendships with Arab or Muslim expats only.

When it comes to friendship with expats, parents are divided over the issue. Some claim they still fear that their children interact with other nationalities for example one of the mothers said:

"Each culture has its own norms and habits and some might impact others negatively"

Or

"I don't encourage them to have relationships with expats because our habits are different, unless they are with Arabs"

On the other opposite side, another mother said:

"I don't interfere in their relationships. I trust their choices, unless I sense wrong or negative tendencies. I advise them"

Those parents who accepted that their children befriend expats stated that the nationality is not important as long as they have good ethics and morals. Others believe that having friendships with expats would be a cultural, lingual and practical asset for their kids. A few of the answers have stated the religious justification to have relations with different people. They stated the Quran verse of "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable

> A mother's quote:
>
> "I am afraid they will learn wrong behavioral habits because of the different cultures and beliefs of right and wrong. They have different values that don't suit or society; these values could put them very down if they practice them."

of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, All-Aware" Al-Hujurat, 13. "يأيها الناس انا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا ان أكرمكم عند الله اتقاكم، ان الله عليم خبير" الحجرات، أية 13.

A mom who prefers their interaction with their own nationality said"

"I can't do much when it comes to schools; especially that in some private schools, there are very few Emiratis"

Some fathers and mothers stated that expats are in the society, we are dealing with them anyway in the university and at work; so it is natural to have friendships with them. However, those who accepted friendships with expats emphasized the importance of having a set of rules and regulations that control the relation in order to diminish the negative influence of expats on UAE traditions and the Islamic norms and rules.

Some fathers and mothers give their kids the freedom to choose to have friendships with expats. In some fathers' quotes, it was clear that some fathers are very pro-relationships with expats. Some of them saw benefits in such connections. One of the fathers saw a clear benefit in such relationship. He said:

"They will learn from them the positive thinking, in addition to many other skills. They are at a higher level of development, and have taught their (expats) children great things, we (Emiratis) are still not capable of instilling in our children".

Some powerful statements were expressed along in this question. Some fathers and mothers highly express their fears regarding the role of expats in affecting their kids negatively. One of the answers stated that "expats are the source of destruction for youth".

The figures show that there is a trend of openness as well as a trend for closeness. But generally, openness is increasing. However, some believes that they have to enclose on themselves as a response to the high rate of openness that the society is witnessing. What is so interesting and impressive here is that the societal openness comes from an upper decision by the political leadership while the society and the nationals were not ready to receive these massive economic, technological and demographic changes which were the result of the state policy which attracted the calibers from all around the world. Some families have expressed their interest to open to the world but they prefer the gradual openness inside their immediate family and close community. They have many concerns about the sudden and fast openness happening now in the society and how it is affecting the identity, language and feeling of belonging especially among the young generation.

Do you think that these rapid changes put a lot of pressure on the Emirati Family?

Chart 29 shows that more than 91% of fathers, mothers and students believe that the socio-economic changes are exerting high levels of pressure on UAE families. The UAE family members were so expressive regarding their talk about the pressures that they are suffering from as result to these current changes. For analysis purposes, these explanations have been organized into main themes.

Major themes reflected by the UAE family members regarding the pressures they feel as a result of the fast economic changes of globalization:

First theme: Pressure on the upbringing of children

UAE family members believe that the fast socio-economic changes have affected the upbringing of their children making it difficult to raise them in accordance to Islamic rules and traditions. The young generation increasingly resists interference from older members in their way of life as children feel their parents are not educated or modernized enough. Traditional norms are unattractive to the younger generations making it very difficult to parent in the conventional ways parents are used to. In fact, the study confirmed that both parents and

Chart 29: Do you think that these rapid changes put a lot of pressure on Emirati the family? Fathers, mothers and students
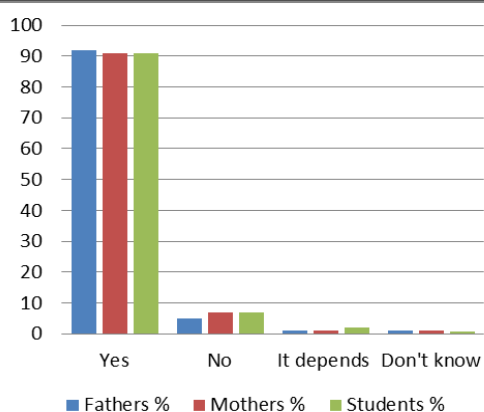
A mother said:

"Yes, families struggle to educate their children and teach them the Emirati habits, whereas the internet, networks, foreign schools have a huge effect on them. We are doing our best now to explain to our children why they shouldn't take after this foreign life that doesn't belong to our society and we encourage them to learn from them what could be good for our society. I do recommend having awareness campaigns to protect our children. May Allah protect them and bless all the Arab children."

students agree that it has become increasingly challenging for parents to raise their children.

Many actors now are contributing to the process of upbringing; it is no longer confined to just the family. Media, technology, schools, friends, and others are now affecting children's mindsets and they perceive themselves as more modernized, educated and civilized than their parents.

Second theme: Financial Pressure

Financial pressure was reported as one of the most severe by fathers, mothers and students. The UAE family is having difficulty in dealing with inflation, high prices, interest rates and debts. Fathers and mothers reported that it is challenging to cope with the continuous regeneration of needs and modern life style requirements of their children. Students are aware of the financial struggles which the family is facing to keep up with market changes and new products.

Third theme: Clash between modernity, norms and traditions

The new generation thinks that traditional norms are not applicable nowadays and should be replaced by new modern values and attitudes. New technology and media outlets play an important role in devaluing the traditions and norms and valuing the new modern values and attitudes; and in forming or changing the mindset of the young generation. One answer stated clearly that there is a conflict or dispute between what is modern and what is traditional. Family members have different points of views that create clashes and misunderstandings.

National identity, language, dress, norms and traditions, values and attitudes have all been affected by the clash between modernization and preserving tradition. English is replacing Arabic in both the private and public spheres. Values such as dependency and selfishness are increasing among the young generation. Traditional dress has witnessed great change as the youth prefer new and more modern styles of clothing. There is a decline in family connections and religious norms and traditions are starting to fade. The family is found struggling to cope with these changes in aim of preserving its norms, traditions and religion.

A mother said:

"Changes have led to give up values and standards; it put a lot of pressure on the Emirati family. We take what we see in front of us even if it wasn't right; we deal with each other now like foreigners do, we take their culture and desert the great standards of Islam that we have grown up with. Trying to imitate the East in a very strange way without any limitations or restrictions."

A mother said:

"Yes, rapid changes have put a lot of pressures on the Emirati families represented by the gap between the generation of young people and their fathers, Arabic is not used as often amongst the youth, foreign culture affected everything and the feelings of pride about their culture decreased; Indicators of loose family ties started to appear due to the lack of time, much occupation and waste of time on electronic games, networks and social sites. Negative concepts have appeared in the society where valuable ones disappeared."

Fourth theme: Generational Gap

Mind sets, vision and attitudes are different among the generations causing conflict within families. Many children do not accept any kind of guidance from and look down at their fathers.

Fifth theme: Increase in materialistic culture

Materialism and consumerism are growing trends in the UAE. UAE family members feel that they became materialized with regard to the growing importance of formalities; running after international brands; increasing the number of shopping malls; continuous competition between families with regards to clothes, cars, houses and others. One answer has stated that the drop out of school percentage of kids is increasing as the young generation is more interested in earning money than becoming educated.

Sixth theme: Looser family connections and ties

Some answers have stated that the family is losing its internal cohesion and connection both inside the nuclear family and with the extended family. People have less time to meet their family members; less time to have psychological connection with their kids. The family is fragmented in its structure. Less connection with family members was observed. Both parents are working and have no time for kids.

One of the interesting male students' comments on the impact of the fast recent economic changes focused on women. They (women) are blamed for leaving children to be raised fully by domestic workers. He said:

A student said:

"Economical change has made people squander and spend money shopping for foreign brands of fashion that have a noticeable change on the traditional decent costumes; even gowns, that used to be worn for reasons of covering, have transformed to be showing more of a woman's body than they are to hide. Hence, concepts have been affected by these changes and the ideals of modesty, humility, decency and patience have become absent in this generation, so are many other good manners and customs. Economical change is the reason behind these social changes since the increase of family income has affected extended family bonds; every family has become a financially independent unit which is one of the main reasons to affect family bonds in UAE and Gulf Countries."

A mother said:

"Yes, changes happened because of mixing with foreigners the thing that loosens Emirati family ties and disconnects them from their habits and values."

"A woman goes to work and leaves her child for the domestic worker to raise. This directly weakens the family from inside. The child learns the ways of the nanny and her language."

They rely on the domestic workers to preserve the existence of the family and its daily requirements. The family is suffering from dis-functioning and disassembly. The extended family is losing its impact and the connection tools inside the family are diminishing. There is a great influence of high technology on the life style of society. The young generation is more involved into the virtual world that disconnects them from the family and the society. Family members are now highly disconnected; they rarely have family gatherings and meetings. High levels of disconnection are reflected in the high rates of divorce, and ambiguous percentage of domestic violence.

Seventh theme: Class and ethnicity clashes

The society is now divided into classes: low, middle, upper middle, and upper class. This diversification of classes has created many social, psychological and economic problems as people try to move up the ranks. On the other hand, the society diverts itself from the expats. They live in separate known places with few expats among them.

Eighth theme: Psychological pressure

> A mother said:
>
> "Yes, the increasing needs of family members when they see what others have become a burden for parents; they need to provide everything for their children not to make them feel inferior to their peers. Some people have this raciest down look to others that put a lot of pressure on some people to get to the same level."

Parents suffer from psychological pressures if they are unable to fulfill their children's needs and aspirations; while the youth suffer from depression, jealousy, or and from being furious at their families if their financial demands are not met. Psychological problems such as fear, depression, anxiety, agitation and others have been reported by UAE family members as serious problems that both elders and younger generations equally suffer from.

Interpretations:

With all these various types of pressures exerted on UAE families by economic changes, a clear trend of resistance to globalization and socio-economic changes has emerged. It was noticed that the alternative for the global changes and how to face them is through the Islam and religion. This could lead to fundamentalism. However, the UAE family understands that norms and traditions are changing. They call on the government to create new discourses to educate families on how to adopt with the new changes.

Cultural diversity is not seen as an asset to the UAE society; it is seen as an element which is weakening the social fabric. It is clear that the young generation is aware of the challenges that globalization is creating with regard to children's

> A female student said:
>
> "I will try to get a consultation from some specialist center".

upbringing and education. In this regard globalization is imposing a different culture that the society should adopt. English became the official language in private and public spheres. Children's exposure to the language has intensified. Furthermore, media has contributed to distracting society from its rooted values. The young generation's preference for western cultures affects the national and Arab identity. Some of the respondents believe that there is a cultural hierarchy whereby western culture is on the top and should be followed and imitated.

Strategies followed if female student is engaged to a very modern and open person to a point that makes you feel uncomfortable:

This question measures how a female student would react to a fiancée that was more modern than her. It was found that in the case that the fiancée did something to make her uncomfortable, 22% would break off the engagement, 52% will discuss it and 18% will speak to parents.

Other answers show that students tend to open a discussion. Families are changing; the female students' personalities are changing and developing. Various answers show that students are not accepting such relations easily. Religious principles are also available. Some students were very open in this regard and used dialogue as the first scenario; however, others may go further and ask for help from a consultation center.

Chart 47: strategies followed if engaged to a very modern and open person to a point that makes you feel uncomfortable, students
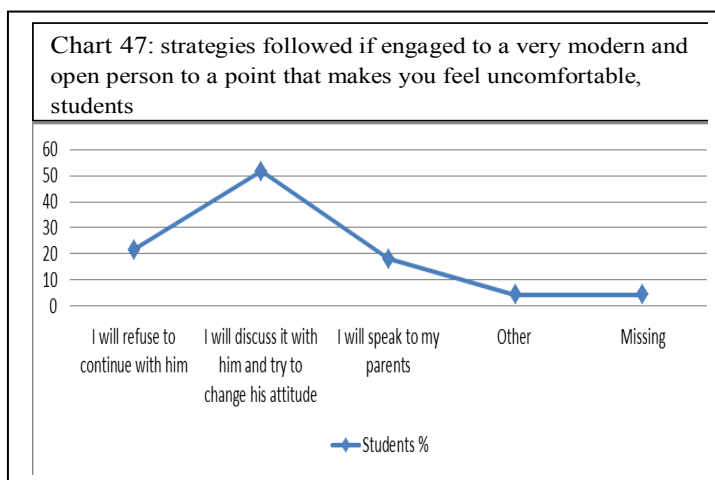
What are the strategies used within a family to deal with the excessive rapid changes in the Emirati society?

A critical question was investigated regarding the strategies followed by the UAE family to deal with the economic changes. The answers were different and varying. UAE families have different strategies dealing with the positive and negative impacts of the socio-economic changes. Most of them stated Islamic values as the basis to keep the family connected. Almost all respondents claimed that discussion is the basis of interaction and problem solving. As one mother claimed, "in addition to abiding by the rulings of Islam and the use of Arabic language, I constantly try to raise my children's awareness on the negative and dangerous impacts of globalization in the UAE."

The following detailed themes discussion is based on the female sample. It is quite important for comparison purposes to point out the trend among the small sample of male students. Male students focused equally on the strength of communication and relationships among family members as the first important strategy. The second strategy was applying the Islamic values, and teaching children to follow Islamic tradition and practices. The only difference between female and male students' responses to this question was reflected among few of male students who said openly and freely that they do what they feel like and don't follow orders. A male student said:

"I am the only one in the family who does what he wants, I don't care. I am the master of myself."

Such a tone of voice was not found among the female students.

In order to understand these strategies; they have been divided into larger themes:

Theme 1: Monitoring the family (child and other members), control and disciplined approach

It was noticed that mothers are the primary family care givers; they set the regulations and observe and monitor the daily lives of the children. They believe that the day-to-day monitoring and guidance is the prefect strategy to protect their kids from the challenges of globalization. Some have stated exact examples such as monitoring kids' use of technological devices, and involvement in their daily activities. Others reported that the continuous, daily correction and revision of the kids' behaviors is critically important to modify behavior.

Many students felt that the role of the family is very critical in this era. Parents should observe, guide and regulate the behavior of their kids. Some of them praised the fact that their families were firm and strict with them.

Theme 2: Firmness and determination, strict approach

Many of the responses utilized terminology such as firmness, determination and strictness when explaining how they deal with their children in face of rapid economic changes. Mothers used words of firmness and determination less than fathers. They do not believe in criticism when dealing with children and prefer not to terrorize or intimidate them. Mothers choose dialogue and communication as the main strategy to protect their families from global changes.

A surprising fact is that students were happy with their strict fathers. Father's strictness was demonstrated in a variety of ways such as: forbidden behavior; punishments; continuous observance; reproaching attitudes; and sometimes violent actions. They were asked to obey their parents.

Theme 3: Dialogue and communication

Some fathers used the strategy of dialogue to deal with these changes. They preferred to have an open dialogue among family (mother-father) members to discuss family issues and problems and find solutions for them. They also discuss the social changes with their kids and inform them about the pros and cons of these changes to give the children the chance to evaluate the changes and adapt only with the ones that suit them.

Mothers prefer the communication and dialogue strategy above any others. Mothers have a tendency to build a deep friendship with their children and are involved in all aspects of their lives.

Students were very expressive about the ways in which their parents use open dialogue, discussions and exchange opinions and perceptions about changes and how to deal with them. They stressed how some parents use the persuasion strategies to convince their kids; how parents respectfully listen to their kids' problems and issues and value their opinions. UAE families usually have daily or weekly meetings in which all family members gather to discuss familial and societal issues. Many families are aware of what is happening in the society and try to make their kids aware of these challenges and how to deal with them without isolating the family from the open society.

Theme 4: Pro-Islamic and Religious Approach

Religion is a common factor which plays out when trying to protect the UAE family from the negative effects of globalization and economic changes. Abiding with Islamic rules and ethics would help the children to take the good and leave the bad. Mothers believe this approach is important in dealing with change. They stressed self-control and self-correction would provide kids with self-confidence and self-guidance.

Students believe in the religious approach. They confirm that the UAE family is using the religious approach to deal with the current changes. The family makes sure that all members are abiding with the Islamic rules and regulations. Islamic culture and norms is a considerable strategy to deal with changes. Students stressed that parents are eager to build up the religious consciousness in their kids.

Theme 5: Liberal, Openness and Adjusting Approach

Some fathers admitted that the changes are there and that UAE family should cope, deal, adjust and develop itself in order to be able to cope. They believe that kids should be empowered and enabled so they can benefit from globalization and not be left behind. Some stated that the UAE family should take their decision based on rational. All of them have stated that openness approach is accepted when UAE traditions, norms and religion are preserved.

Some mothers accepted the changes and stressed that UAE family should calculate how it will benefit from technology and the global openness. Some of them said that UAE family should help their children to take advantage of technology, knowledge and maintaining their traditions and religion. Some of them also ensured that parents should develop themselves and become familiar with the global changes in order to be an asset to their children. UAE families try to cope with the changes through setting limits and boundaries for their members. These boundaries might be related to religious rules, tradition, identity, ethics, language and to financial issues.

Theme 6: Tradition and identity Preserving Approach (traditional approach, national identity)

Some families feel that the protection strategy will preserve their existence amidst rapidly changing cultures and traditions. In addition, they feel threatened as nationals from the various cultures and traditions which exist in the society as a result to the expats influx.

Some students have elaborated on the role of preserving the UAE culture and traditions as a tool for dealing with the changes. Some said that preserving national dress, identity, and way of life, original traditions and ethics would ultimately push the young generation to be proud of their authenticity and uniqueness. Some students have stressed the issue of rooting the national identity in the consciousness of the children who became surrounded with different nationalities at very early age.

Theme 7: Nationalistic and State Discipline Approach.

These responses confirmed that the state policies have helped the UAE citizens to be involved in and benefit from the rapid changes. The state adopts policies that increase the UAE citizen's standard of living and life style. They stated that the state is coping with the changes with preserving the UAE heritage and traditions.

Some mothers stated that change is the essence of life, but the point is that we take the good and leave the bad of the changes. They said that the state policies of openness aimed at developing the country and the UAE family should discuss these changes at home and find out the main trajectories of the changes and follow what is appropriate with their traditions and religion.

Some students criticized the policy of the UAE government. They stated that the UAE government applies an open approach to global changes and economic transformations. However, the government miscalculates the effect of this openness on their originally conservative society. On the other hand, some policies have provoked many opposition voices. For example, how can the government permit the existence liquor shops and bars and ask the youth not to try it. This answer stressed that such strategy is not logic.

Theme 8: Anti- Cultural Diversity (Anti-Globalization Approach)

Some argue that this mix of cultures is contradicting with the ways they have grown up. They argue that the UAE family should not blindly follow the western culture using its language and wearing its clothes.

Theme 9: Preserving the Arabic language approach

Some believe that linking kids with their native language will consequently attached them to their culture, religion and traditions. They refused to use English as the language of modernity. The use of English should be is restricted to work.

Some students said that their families stress the use of Arabic as the language at home. They also believe that using Arabic is a tool in preserving their Arabic origins and culture.

Theme 10: Limited freedoms (Balanced and Non-Authoritarian Approach)

Some mothers stated that they should cope with the changes and give their kids limited freedom with guidance from parents. This limited freedom will help kids to deal with changes and find out by themselves the good and bad.

Some families advocate partial freedom for their members. Females are free but under patriarchal supervision. Some families give their members the right to take decision and be free in their choices in order to encourage their self-development.

Theme 11: Financial Approach

Some answers stated that the UAE family should follow some strategies to face the economic changes. Some responses refused the exaggeration of consumption and asked for balanced consumption that doesn't put too much pressure on parents. Others believe that UAE family should stop having bank loans and support. Some UAE families put financial limits for their members through having fixed stipends and educating the young generation how to save and how to manage their finances.

Theme 12: Stop Depending on Foreign labor

Some stated that the UAE family should train their kids to be self-dependent through education and awareness, so they will not depend on foreign labor for the UAE's future progress. Another common response was not to rely on domestic workers for work; they try gradually to minimize their roles at home, especially in bringing up children.

Theme 13: Closed Approach

Some stated that the UAE family should close on itself and preserve their identity and traditions as a response to these changes.

Main results of the male students' surveys:

The sample of male students was smaller in number; and is mostly used for comparative purposes. 30 questionnaires were collected despite the fact that more than 100 hundred surveys were distributed. Male students were less willing to participate in the survey. Main findings are illustrated in the following and the discussion is based on the previous data presented in the female students' surveys:

The Socio-Economic Impact of Globalization:

- Results show that male students are active on social media in general; while, females are more active in using twitter (female 82%, male 55%). Results of Facebook show (F 45%, M 59%) and blogs (F 13%, M 14%).
- Both male and female Emirati youth are using the technological devices similarly.
- Male students were more interested in brands than females. 76% of males stated that they look for brands sometimes compared to 42% of females. Male students spend less on the different products: clothes (21%), bags (17%), technical products (10.5%), beauty products (10%) and study related products (10%). However, female spend more on clothes (48%), bags (24%), technical products (20%), beauty products (14%) and study related products (13%).
- Both sexes have similar preferences with regard to the language of reading. Male (55% read in Arabic, 31% in English), female (63% read in Arabic, 27% read in English).
- Both sexes have similar results with regard to the traveling abroad trends.
- Male students expressed positive attitude toward the multi-cultural environment globalization creates (52%) while only 43% of females did. However, they were more concerned about the influx of expats in the society and the decrease in job opportunities as a result (35% and 21% respectively); while only 13% and 10% of female had negative feelings about globalization. In addition, males reflected a more balanced trend towards globalization especially when it comes to seeing its positive and negative impacts with 31% which is less that the female students (46%).
- Male students were less affected by the UAE/Gulf culture (41.5%); whereas females were more affected by the UAE/ Gulf culture (53%).

Impacts on the Family Ties and Connections:

- Males show that they spend fewer hours with their families (21% stay more than 5 hours) compared to females (38%).
- Male students were keener to have mothers raising their children with the assistance of the father (69%); while, 48% of females felt the same way.

- There is an agreement among males and females regarding two main issues. One is the role of wealth and material wellbeing in creating feelings of superiority especially among children. The second issue is the decline of Arabic language and its impact on the feeling of national identity. However, 62% of male students agreed that the fulfilling of material needs is more important than the UAE family aspirations and dreams; while 54% of females believed so. On the other hand, 46% of female and only 31% of male students believed that the UAE family is losing its internal cohesion and consolidation.

The effects on the Emirati Family Values/ethics:

- 45% of male students believe that the economic changes have created superficial change in the UAE family and the family norms and traditions were untouched (35% of females did).
- There was an agreement among males and females that the family connections were the most affected dimension by globalization (52% of male and 48% of female).
- There was an agreement among them that they will take care of their parents personally in their homes when they get old (86% of male and 78% of female).
- Male students were more liberated when they stated that they were their national clothes in UAE only (52%) and female (38%).
- Male students were more concerned about the attitudes and behaviors which they considered as the most serious factor affecting youth in schools and universities (45% and only 36% of female).
- About 38-42% of them believed that there is an increase in the selfishness among UAE family members; 20-25% believed that there is an increase in domestic violence in the UAE family; 52-54% believed that there is a trend of depression among UAE youth; 53% of each believed that there is an increase in the unaccepted sexual orientations among UAE youth; 52-55% see youth as facing serious threats from drug addiction; 42-50% believed that technological advancement has deepened how they look down on their parents.
- However, lower percentage of males (41%) believed that UAE youth are polarized between religious fundamentalism and moral decay and 66% of them believed that the UAE family needs guidance and mentoring to deal with current changes. Finally, a higher percentage of males (86%) consider Islam as a protector strategy from the risks of globalization.

Adaptation strategies:

- Male students showed a higher percentage of confidence in the university institutions when about 38% of them preferred to consult with a university advisor if one of their friends shows signs of unaccepted sexual behavior.
- However, they preferred to open a dialogue with their expected fiancée is she was a very modern and open person to a point which makes them uncomfortable.

Main findings:

✓ **Education:**
- Young generation is more enrolled in private schools compared to the older generation.
- More females are enrolled in higher education (universities).
- Decline in the use of Arabic language in the public sphere. Arabic is still preserved as the language of communication inside the household.
- Many other languages are used in the house hold as second language ordered with the highest important: English, Indian, Persian, Urdo and French.
- Education alienated children from their society.

✓ **Family connection and ties:**
- Mothers are centric to the UAE family. They are the one responsible for taking care of children; rearing and managing the house hold responsibilities. Mothers are highly sensitive to all positive and negative issues that affecting the family. They are the gate keeper and the thermometer of the family.
- The UAE family still preserves its connections with the extended family; though many responses show that the family members believe that the connections with extended families are the most affected dimension of globalization. (Sort of contradiction).
- Dialogue is one of the key strategies used by the UAE family in order to solve their problems. However, there are some un-forgiven mis-conducts that the UAE family might use violent approach to deal with.

✓ **Attitudes, values and behavior:**
- High consumerism; caring about international brands; selfishness; arrogance; materialistic; losing internal cohesion and consolidation; depression; financial problems; changing in the values system; unaccepted sexual behavior; drug addiction and committing crimes; low level of respect to older generation; and polarization between fundamentalism and moral decay are negative implications of globalization and economic changes on UAE family and its members.
- UAE family members tend to refrain from taking about sensitive issues such as domestic violence and sexual orientations of youth.
- UAE family though was described by many as open, is still conservative with regard to issues of marriage; taking care of elderly people; sexual orientation; use of Arabic language; intolerant to friendships with expats; norms and traditions; relations with extended families; preserving Gulf/UAE culture and wearing national clothes especially inside UAE.
- However, it is open in some instances: open to technological innovations; brands and consumption; and intolerant to arranges marriages (Especially young generation).
- The pro-Islamic stream inside the family lead by mothers believe that Islam can protect UAE family from the risks of globalization.

✓ **Socio-economic issues:**
- UAE family is still a big family. However, further studies are recommended to study the impact of low level of fertility on the family size.

- UAE nationals prefer working in the public sector. Further studies recommended finding out the young generation trend with regard to employment.
- UAE family is generally a middle or upper middle class.
- The young generation is highly connected to technology compare to the older generation.
- UAE family is highly dependent on domestic workers. This dependency rate is expected to sustain or rather increase in the future as it is the highest among young generation. UAE family is vulnerable to any change in the domestic workers global market.
- UAE family is convinced that women's work is the primary reason behind the high dependency rate on domestic workers. Therefore, there is an agreement regarding the mothers' role in family with the assistance of fathers.

Issues of contradictions among the UAE family members:

➢ There is a contradiction inside the family. Fathers are more pro-globalization; however, they are less likely to encourage their kids to have friendships with expats. Mothers lead the trend against globalization; however, they are more likely to encourage their kids to have friendships with expats.

➢ There are two streams inside the family. The open-modern and adaptive stream which is led by fathers and young generation. And the conservative pro-Islamic stream which is led by mothers.

With these kinds of contradictions, the UAE family needs guidance and mentoring. This call was expressed by the UAE family members according to this study. They asked the government and the society institutions to help family come over these contradictions.

Conclusion:

The study shed light on the UAE family transformation under the process of globalization since 2000 onward (the period of globalization considered in this study was called in some Gulf literature the "post-oil" era or the period of economic diversification triggered by the city of Dubai, a Gulf Trend setter. The study aimed basically to see the impact of macro-economic changes on the family agency and through the eyes of its members (parents and young children). What the study has basically observed is the phenomenon of "in-transformation" as a result of constant and continuous "out-changes".   The study has clearly shown how the in-reaction of transformation to out-pressure is not approved by the family.   If it comes to the UAE family it would probably slow-down some of the impacts especially the economic pressure, and the fast impact on the Arabic language and on youth culture and traditional values.

The study has clearly observed how the UAE family is moving away from the old ways of living and type of networks and connectivity to using modern and more globalized means of social interactions and aspirations. The process observed in the study was a form of "globalization from within" which is happening in the UAE family as a result of multiple agencies: material agencies, human agencies, cultural, and educational.

The UAE family is succumbing to its fate on one hand and resisting on the other. It is accepting some agencies of change, and trying to survive using old modes and tactics. Some of the forms it has succumb to come through the technological transformation and the impact of modern media. The media (including social media, internet, mobiles, IPads) among other new devices are in use not only by the young, but also by most family members, children and some elderly included.   Despite the complaint of being affected by such devices and media, and despite all the complaints of the negative impact on children and youth; UAE family members show an increased use of such devices and reliance on them in most of their personal communication.

The second form of impact which comes from human agency is domestic workers. The UAE family is also "transformed within" through human agencies like the domestic helpers who are increasingly growing inside the family, and affecting its ability to survive independently in the future as the study has shown. Yet again, all members do not see the future of the UAE family and its very survival without domestics.

A third form is coming through institutional agencies of education (schools and universities). The UAE family is affected directly by all those agencies who again are transforming its language of communication, its values and most importantly its identity. Yet again families are moving more and more towards institutions run by foreigners and the private sector.

The UAE family is also shaped by the mixed marriages across most nationalities of the world.

Other agencies of transformation into globalization are seen through friends and other expats and different modes of cultural interaction such as traveling and engaging in activities. Yet again, families are showing more openness to such transforming agencies.

Despite all the above transformation and impact that such agencies bring on the UAE family; it does still seems like a fortress when it comes to holding to its unit. Emotionally and socially the family members seem to be strongly connected. The UAE family still represents the strength of the society and its identity. If not for the family, language and particularly the Emirati dialect would not have survived. It is only inside the family where Emiratis are strongly learning to belong and project such belonging. It seems as the one unit where norms, values and tradition are reinforced. The past, identity and belonging are reproduced through the family as an institution. The family is using all its bonding strategies, and ritual of communications (gathering, closeness and proximity) to recreate itself and the commitments of its members. Tradition and religion are both highly active entities which keep getting revived within the strong walls of resistance taking place inside the family. So on one hand the family is giving in to some aspects of transformation, and on the other it is holding tight to its norms.

The UAE family once again seems to be using its proximity and boundaries as forms of resistance to cultural change. Identity for the UAE family is not just national as per the public discourse. Identity is a belonging to the family, to its continuation and protection. So if one is to look at another form of National belonging and survival of the UAE society, the family and its continuation is one form of such National identity.

As globalization is transforming so many norms and aspects of the UAE family; the UAE family is recreating the nation by holding on to the continuation of its form and social role as a family unit. The UAE family could represent a symbol of National identity, and a continuation to a nation built on tribal connectivity.

This study has reflected the issues and problems of globalization brought on the UAE family; however, the family itself has succeeded so far to maintain itself as a fortress in the face of changes. The question remains until when it can play this role?

The study has also come up with multiple recommendations which could benefit and guide future policies related to families in the UAE. Such recommendation pertain to issues of training and skills buildings to help families cope with the changes as they feel incapable of coping with the growing pressure mounting from the continuous growing generational gap.

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Appendices:

Part I: Demographics of the sample:

Table (1): Schooling years: Fathers, Mothers and Students

	Private School, and Primary secondary		Public School, and Primary secondary		Other		Missing values		Total sample
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	
Female students	54	25.8	139	66.5	12	5.7	4	1.9	209
Mothers	3	1.6	162	85.7	4	2.1	20	10.6	189
Fathers	4	2.3	161	77.0	2	1.2	4	2.3	171

Table (2): Level of education: Fathers, Mothers and Students

	Father		Mother	
	Frequency	percentage	Frequency	percentage
Ph.D.	8	4.7	2	1.1
Masters'	10	5.8	3	1.6
University degree	52	30.4	59	31.2
Secondary school	44	25.7	50	26.5
Primary school	49	28.7	51	27.0
Can't read or write	5	2.9	20	10.6
Missing	3	1.8	4	2.1
Total	171	100	189	100

Table (3): Where you spent your education:

	Father		Mother	
	Frequency	percentage	Frequency	percentage
All in the UAE	112	65.5	135	71.4
In a different country	54	31.6	32	16.9
Missing	5	2.9	22	11.6
Total	171	100	189	100

Table (4) The social status

	Father		Mother	
	Frequency	percentage	Frequency	Percentage
Married	164	95.9	160	84.7
Divorced	2	1.2	9	4.8
Other	2	1.2	14	7.4
Missing	3	1.8	6	3.2
Total	171	100	189	100

Note: some fathers (2) chose the "other" option, but only one write his status. He said that he is single. This respondent was not the father of the student. He was her uncle who is still single.

Table (5): The age interval

| | Father | | Mother | |
	Frequency	percentage	Frequency	Percentage
30-49	64	37.4	123	65.1
50-65	90	52.6	60	31.7
66 and above	15	8.8	2	1.1
Missing	2	1.2	4	2.1
Total	171	100	189	100

Table (6): Student age interval

	Frequency	Percentage
15-20	129	61.7
21-25	70	33.5
26-30	7	3.3
over 31	2	1.0
Missing	1	0.5

Table (7): Cross Tabulation: Age interval and marital status among female students

| Age Interval | Marital Status | | | |
	Single	Married	Other	Total
15-20	125	3	1	129
21-25	63	7	0	70
26-30	5	2	0	7
Over 31	1	1	0	2
Total	194	13	1	208

Table (8): Nationality of spouse

| | Father | | Mother | |
	Frequency	Percentage	Frequency	Percentage
Emirati	158	92.4	178	94.2
Non-Emirati	8	4.7	7	3.7
Missing	5	2.9	4	2.1
Total	171	100	189	100

Table (9): Divorce rate

| | Father | | Mother | |
	Frequency	Percentage	Frequency	Percentage
Yes	14	8.2	15	7.9

No	155	90.6	16.7	88.4
Missing	2	1.2	7	3.7
Total	171	100	189	100

Table (10): Number of kids

	Father		Mother	
	Frequency	Percentage	Frequency	Percentage
1-3	17	9.9	21	11.1
4-6	80	46.8	107	56.6
7 or more	70	40.9	56	29.6
Missing	4	2.3	5	2.6
Total	171	100	189	100

Table (11): Cross-Tabulation: The number of kids and the age interval of fathers and mothers

	Fathers				Mothers			
	How many kids? (frequencies)				How many kids? (frequencies)			
Age interval	1-3	4-6	7 or more	Total	1-3	4-6	7 or more	Total
30-49	5	43	13	61	12	80	27	119
50-65	10	36	43	89	9	25	26	60
66 or above	1	0	14	15	0	0	2	2
Total	16	79	70	165	21	105	55	181
Missing				6				8
Total				171				189

Table (12): Employment Status

	Fathers		Mothers	
	Frequency	Percentage	Frequency	Percentage
Mostly in the Private Sector	17	10.5	6	3.2
Mostly in the Public Sector	121	70.8	45	23.8
Private business	18	10.5	7	3.7
Other	13	7.6	112	59.3
Total	170	99.4	170	89.9
Missing	1	0.6	19	10.1
Total	171	100	189	100

Table (13) Cross Tabulation: The age interval and the employment status.

Age Interval	Status of employment							
	Fathers				Mothers			
	Private	Public	Business	Other	Private	Public	Business	Other
30-49	7	46	6	4	4	32	4	70
50-65	9	66	9	6	1	11	3	40
66 or above	2	7	3	3	0	1	0	1

Total	18	119	18	13	5	44	7	111
Missing	3				22		
Total	171				189		

Table (14): Income per month

	Father		Mother	
	Frequency	Percentage	Frequency	Percentage
Less than 5000	2	1.2	6	3.2
6000-14000	37	21.6	50	26.5
15000-49000	92	53.8	87	46.0
50000-99000	24	14.0	15	7.9
More than 100000	10	5.8	12	6.3
Missing	6	3.5	19	10.1
Total	171	100	189	100

Part II: The Socio-Economic Impact of Globalization:

Table (15) Number of Laptops

	Students	
	Frequency	Percentage
One	102	48.8
Two	87	41.6
Three	20	9.6
Total	209	100

Table (16): Number of cellphones

	Students		Fathers		Mothers	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
One	106	50.7	71	41.5	105	55.6
Two	85	40.7	74	43.3	71	37.6
Three or more	18	8.6	24	14.0	13	6.9
Missing			2	1.2		
Total	209	100	171	100	189	100

Table (17): Blackberry:

Do you have a Blackberry?	Students	
	Frequency	Percentage
Yes	178	85.2
No	30	14.4
Missing	1	1.5
Total	209	100

Table (18): The use of blackberry

	Students				
	Connected with friends	Connected with family	Connected outside UAE	Gathering general information	Gathering study related information
Unchecked	3.3	11.0	50.7	35.9	34.9
Highest	45.5	38.8	4.8	5.3	6.7
High	29.2	25.4	2.9	5.3	3.3
Moderate	4.3	6.2	7.2	21.5	17.7
Low	1.9	1.4	7.7	13.9	14.8
Lowest	0.5	1.9	12.0	2.9	7.2
Checked	0.5	0.5		0.5	0.5
Missing	14.8	14.8	14.8	14.8	14.8

Table (19): The Use of Social media:

Active on social media	Students (%)			Fathers (%)			Mothers (%)		
	Facebook	Tweet	Blog	Facebook	Tweet	Blog	Facebook	Tweet	Blog
Unchecked	52.6	15	85.2	65.5	66.1	78.4	70.9	59.3	74.6
Checked	45.0	81.8	12.4	18.1	17.5	5.3	12.7	24.3	9.0
Missing	2.4	2.4	2.4	16.4	16.4	16.4	16.4	16.4	16.4
Total	100	100	100	100	100	100	100	100	100

Table (20): Number of hours spent on electronic devices in both working days and off days

How many hours spent	On working days			On off days		
	Students	Fathers	Mothers	Students	Fathers	Mothers
Never	1.4	26.9	30.2	3.3	28.7	32.3
Less than 5hrs/day	58.4	52.6	49.2	46.4	49.7	45.0
5-9hrs/day	34.0	9.9	6.9	37.3	9.4	9.0
More than 15	4.8	1.8	0.5	10.5	2.3	1.1
Missing	1.4	8.8	13.2	2.4	9.9	12.7
Total	100	100	100	100	100	100

Table (21): Cross Tabulation: Level of education attained and the number of hours spent in using technological devices on working days

Level of education	Fathers					Mothers				
	Never	Less than 5hrs	5-9	More than 15	Total	Never	Less than 5hrs/day	5-9	More than 15	Total
Ph.D.	0	6	0	1	7	0	0	1	1	2
Masters'	1	7	1	0	9	0	3	0	0	3
University Degree	4	42	4	0	50	9	41	3	0	53
Secondary School	13	18	7	1	39	13	25	2	0	40
Primary School	24	15	5	1	45	23	16	6	0	45
Can't read or write	3	0	0	0	3	12	5	0	0	17
Total	45	88	17	3	153	57	90	12	1	160
Missing	18					29				

Table (22): Cross Tabulation: The level of education attained and the number of hours spent in using technological devices on off days

Level of education	Fathers					Mothers				
	Never	Less than 5hrs	5-9	More than 15	Total	Never	Less than 5hrs/day	5-9	More than 15	Total
Ph.D.	0	6	0	1	7	0	1	0	1	2
Masters'	2	6	0	0	8	1	2	0	0	3
University Degree	8	35	5	0	48	14	30	7	1	52
Secondary School	10	20	8	1	39	15	22	4	0	41
Primary School	25	16	3	2	46	18	22	6	0	46
Can't read or write	3	0	0	0	3	13	4	0	0	17
Total	48	83	16	4	151	61	81	17	2	161
Missing	20					28				

Table (23): Going to shopping malls

No. of time of shopping/month	Mothers		Students	
	Frequency	Percentage	Frequency	Percentage
Seldom	51	27.0	25	12.0
1-2 times	76	40.2	59	28.2
3-5 times	49	25.9	89	42.6
More than 6	13	6.9	35	16.7
Missing			1	0.5
Total	189	100	209	100

Table (24): Looking for brands

Do you look for brands?	Mothers		Students	
	Frequency	Percentage	Frequency	Percentage
Yes, if I can	48	25.4	66	31.6
Yes, sometimes	56	29.6	88	42.1
I don't care	75	39.7	51	24.4
Other	1	0.5	3	1.4
Missing	9	4.8	1	0.5
Total	189	100	209	100

Table (25) Cross Tabulation: Income per month * How many times, going to shopping each month? * Are you looking for famous, Mothers

Are you looking for famous brands	How many times, you are going for shopping each month?					
Yes, if I can	Income per month	Seldom	1-2 times	3-5 times	more than 6	Total
	less than 5000	0	1	0	0	1
	6000-14000Dhs	3	2	1	1	7
	15000-49000dhs	3	9	13	2	27
	50000-99000dhs	1	2	2	1	6
	More than 100,000dhs	0	0	0	2	2
Total		7	14	16	6	43
Sometimes	Income per month					
	less than 5000	0	1	1	0	2
	6000-14000Dhs	1	8	4	0	13
	15000-49000dhs	1	12	9	3	25
	50000-99000dhs	2	2	1	0	5
	More than 100,000dhs	2	2	1	0	5
Total		6	25	16	3	50
I don't care	Income per month					
	less than 5000	1	1	0	0	2
	6000-14000Dhs	16	8	2	0	26
	15000-49000dhs	11	14	5	3	33
	50000-99000dhs	1	1	0	0	2
	More than 100,000dhs	2	1	1	1	5
Total		31	25	8	4	68
Total	Income per month					
	less than 5000	1	3	1	0	5
	6000-14000Dhs	21	18	7	1	47
	15000-49000dhs	15	35	27	8	85
	50000-99000dhs	4	5	3	1	13
	More than 100,000dhs	4	3	2	3	12
Total		45	64	40	13	162

Table (26): Cross Tabulation: Income per month and the financial wellbeing creates arrogance on others especially among children Fathers and mothers

Income per month	Mothers						Fathers					
	Fulfilling the material needs come over the UAE family aspirations and dreams											
	T. Agree	Agree	Neutral	Disagree	T. Disagree	Total	T. Agree	Agree	Neutral	Disagree	T. Disagree	Total
less than 5000	2	2	1	0	0	5	0	0	1	1	0	2
6000-14000Dhs	6	16	15	8	2	47	6	13	6	8	3	36
15000-49000dhs	11	26	25	16	5	83	16	24	20	6	8	84
50000-99000dhs	2	4	2	4	1	13	3	9	3	5	2	22
More than 100,000dhs	1	4	3	3	1	12	1	1	3	3	2	10
Total	22	52	46	31	9	160	26	47	33	33	15	154
Missing	29						17					

Table (27): Cross Tabulation: Income per month * Fulfilling the material needs come over the UAE family aspirations and dreams, Fathers and mothers

Income per month	Mothers						Fathers					
	Fulfilling the material needs come over the UAE family aspirations and dreams											
	T. Agree	Agree	Neutral	Disagree	T. Disagree	Total	T. Agree	Agree	Neutral	Disagree	T. Disagree	Total
less than 5000	3	1	0	0	1	5	0	0	0	2	0	2
6000-14000Dhs	14	20	8	5	0	47	6	18	5	5	1	35
15000-49000dhs	19	35	20	8	1	83	27	34	14	8	2	85
50000-99000dhs	1	7	4	1	0	13	4	11	4	2	1	22
More than 100,000dhs	1	6	4	0	1	12	1	3	3	2	1	10
Total	38	69	36	14	3	160	38	66	26	19	5	154
Missing	29						17					

Table (28): where you spend your income

	Clothes %		Bags %		Tech. products %		Beauty prods. %		Study related %		Books %	
	Mothers	Students	Mothers	Students	Mothers	Students	Mothers	Students	Mothers	Students	Mothers	Students
Unchecked	36	30.6	67.2	40.7	73.5	67.9	77.8	54.1	69.8	67.0	81.0	69.4
V. Important	49.7	48.3	9.5	23.9	6.9	12.9	2.6	14.4	14.3	12.9	2.1	8.1
Important	3.7	14.8	11.1	23.4	7.6	7.2	7.4	11.0	4.2	7.2	4.8	5.7
Less important	3.2	5.4	4.8	11	3.7	11.5	4.8	19.6	4.2	12.4	4.8	16.2
Missing	7.4	0.5	7.4	0.5	7.9	0.5	7.4	0.5	7.4	0.5	7.4	0.5
Total	100	100	100	100	100	100	100	100	100	100	100	100

Table (29): Language of reading

	Fathers				Mothers			
	Arabic		English		Arabic		English	
	Freq.	Percent	Freq.	Percent	Freq.	Percent	Freq.	Percent
Unchecked	11	6.4	140	81.9	17	9.0	170	89.9
Checked	157	91.8	28	16.4	163	86.2	10	5.3
Missing	3	1.8	3	1.8	9	4.8	9	4.8
Total	171	100	171	100	189	100	189	100

Table (30): Language of reading

	Students	
	Frequency	Percentage
Arabic	131	62.7
English	57	27.3
Other	17	8.1
Missing	4	1.9
Total	209	100

Table (31): Cross Tabulation: schooling years and the language of reading, Students

Schooling years	Arabic	English	Other
Private schooling	15	36	2
Public schooling	105	17	14
Other	9	3	0
Missing	8		
Total	129	56	16

Table (32): Cross Tabulation: schooling years and the language of reading, mothers and fathers

	Language of reading							
	Father				Mother			
	Arabic		English		Arabic		English	
	Unchecked	Checked	Unchecked	Checked	Unchecked	Checked	Unchecked	Checked
Private schooling	2	2	1	3	1	2	3	0
Public schooling	8	150	134	24	9	152	151	10
Other	0	2	1	1	0	3	3	0
Missing	7				22			
Total	10	154	136	28	10	157	157	10

Table (33): Traveling trends, fathers, mother and students

Do you and your family usually travel abroad?	Father %	Mother %	Students %
Yes, more than one time per year	26.9	22.8	20.6
No, we are not used to travel	36.8	38.1	39.2
Yes, on occasions.	33.9	38.6	39.2
Missing	2.3	0.5	1.0
Total	100	100	100

Table (34): How do you feel about the benefits of globalization, mothers?

	Mothers				
	More connected to the world	Knowing more cultures	Feeling lost with many expats in the society	Feeling under threat with less job opportunities	Feeling that there are pros and cons
Unchecked	70.9	69.3	69.8	72.0	42.9
Most important	19.0	15.9	16.4	12.7	39.7
Important	2.6	6.3	3.7	6.3	3.2
Less important	0.5	0.5	2.1	2.6	5.8
Not important at all	1.6	2.1	2.1	0.5	2.6
Missing	5.3	5.8	5.8	5.8	5.8
Total	100	100	100	100	100

Table (35): How do you feel about the benefits of globalization, fathers?

	Fathers				
	More connected to the world	Knowing more cultures	Feeling lost with many expats in the society	Feeling under threat with less job opportunities	Feeling that there are pros and cons
Unchecked	48.5	56.1	76.6	74.3	54.4
Most important	38.0	24.0	12.3	11.7	29.2
Important	5.3	9.4	1.2	5.3	4.1
Less important	1.2	5.3	2.3	2.9	6.4
Not important at all	3.5	1.8	4.1	2.3	2.3
Missing	3.5	3.5	3.5	3.5	3.5
Total	100	100	100	100	100

Table (36): How do you feel about the benefits of globalization, Students?

	Students			
	Knowing more cultures	Feeling lost with many expats in the society	Feeling under threat with less job opportunities	Feeling that there are pros and cons
Unchecked	40.7	72.7	70.8	39.2
Most important	36.8	9.6	7.7	37.3
Important	7.7	2.9	6.7	8.6
Less important	3.8	3.8	3.3	3.3
Not important at all	1.4	1.4	1.9	1.9
Missing	9.6	9.6	9.6	9.6
Total	100	100	100	100

Table (37): Attitude of UAE family toward the Socio-Economic changes in society:

Attitude		Father	Mother	Student
Positive attitude	More connected to the world	66.7	43.8	44.5
	Knowing more cultures			
Negative attitude	Feeling lost with many expats in the society	30.5	39.1	26.9
	Feeling under threat with less job opportunities			
Balancing attitude	Feeling that there are pros and cons	33.3	43.4	45.9

Table (38): The culture affecting the most

	Mother	Father	students
UAE/Gulf culture	60.3	62.6	52.6
Arab culture	5.8	5.3	5.7
American/European	16.9	12.3	20.6
Asian culture	2.6	6.4	2.4
All of the above	11.6	9.4	15.3
Other	1.6	1.8	2.4
Missing	1.1	2.3	1.0
Total	100	100	100

Table (39) Cross Tabulation: Language of reading and the most affecting culture, students

Language	Culture						
	UAE/Gulf	Arab	American/ European	Asian	All of the above	Other	Total
Arabic	76	9	23	4	17	1	130
English	26	2	15	1	10	3	57
Other	6	1	4	0	5	1	17
Total	108	12	42	5	32	5	204
Missing	5						

Table (40): do you encourage your children to have friendship with expats? Fathers and mothers

Do you encourage your children to have friendship with expats	Fathers		Mothers	
	Freq.	Percentage	Freq.	Percentage
Yes	81	47.4	98	51.9
No	82	48.0	83	43.9
Missing	8	4.7	8	4.2
Total	171	100	189	100

Part III: Impacts on the Family Ties and Connections:

Table (41): Number of hours you spend with family

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
5 hrs or more/day	97	56.7	133	70.4	80	38.3
4-2 hrs/day	52	30.4	34	18.0	85	40.7
One hrs or less/day	7	4.1	5	2.6	22	10.5
5-10 hrs/week	3	1.8	12	6.3	8	3.8
On vacations only	4	2.3	3	1.6	9	4.3
Seldom	6	3.5	0	0	4	1.9
Missing	2	1.2	2	1.1	1	0.5
Total	171	100	189	100	209	100

Table (42): Living with extended family

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Yes	45	26.3	55	29.1	65	31.1
No	123	71.9	133	70.4	139	66.5
Missing	3	1.8	1	0.5	5	2.4
Total	171	100	189	100	209	100

Table (43): Type of the close proximity in which you live with extended family

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Wall by wall house	24	14.0	21	11.1	26	12.4
Close houses surrounded by a fence	17	9.9	16	8.5	23	11.0
Separated houses	38	22.2	48	25.4	43	20.6
Missing	92	53.8	104	55.0	115	55.0
Total	171	100	189	100	209	100

Table (44): Level of connectivity with extended family

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Very connected	64	37.4	70	37.0	39	18.7
Connected	74	43.3	68	36.0	86	41.1
Not too much	25	14.6	35	18.5	67	32.1
Not connected	5	2.9	4	2.1	2	1.6
Not connected at all			2	1.1	3	1.4
Missing	3	1.8	10	5.3	12	5.7
Total	171	100	189	100	209	100

Table (45): Feeling comfort with the extended family

	Students	
	Freq.	Percentage
I feel comfortable	108	51.7
I do not care	47	22.5
I do not feel comfortable	43	20.6
Missing	11	5.3
Total	209	100

Table (46): Having domestic workers

Do you have domestic workers at home	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Yes	159	93.0	176	93.1	188	90.0
No	9	5.3	11	5.8	18	8.6
Missing	3	1.8	2	1.1	3	1.4
Total	171	100	189	100	209	100

Table (47): Cross-Tabulation: Having domestic workers and Income per month

Income per month	Do you have domestic workers?					
	Fathers			Mothers		
	Yes	No	Total	Yes	No	Total
Less than 5000dhs	5	0	5	2	0	2
6000-14000dhs	48	2	50	35	2	37
15000-49000dhs	80	7	87	85	6	91
50000-99000dhs	13	1	14	22	1	23
More than 100000dhs	12	0	12	10	0	10
Missing	21			8		
Total	158	10	168	154	9	163

Table (48) Cross-Tabulation: having domestic workers and if the UAE family is able to survive without the domestic workers.

Having house domestic workers	Is the UAE family able to survive without domestic workers								
	Fathers			Mothers			Students		
	Yes	No	Total	Yes	No	Total	Yes	No	Total
Yes	62	97	159	57	119	176	49	124	173
No	5	4	9	4	7	11	10	5	15
Total	67	101	168	61	126	187	59	131	188
Missing	3			2			19		

Table (49) Cross-tabulation: Income per month *Do you have domestic workers * Do you believe that the UAE family is able to survive without the domestic workers; mothers

Do you believe that the UAE family can survive without domestic workers	Income per month	Do you have domestic workers		
		Yes	No	Total
Yes	Less than 5000	1	0	1
	6000-14000	19	0	19
	15000-49000	24	3	27
	50000-99000	4	1	5
	More than 100000	2	0	2
	Total	50	4	54
No	Less than 5000	4	0	4
	6000-14000	29	2	31
	15000-49000	56	4	60
	50000-99000	9	0	9
	More than 100000	10	0	10
	Total	108	6	114
Total	Less than 5000	5	0	5
	6000-14000	48	2	50
	15000-49000	80	7	87
	50000-99000	13	1	14
	More than 100000	12	0	12
	Total	158	10	168

Table (50): Who would you prefer to be responsible of raising your kids

	Father	Mother	Student
A nanny with the supervision of one of the extended family members	5.8	8.5	4.8
Only one of my extended family members	7.0	13.8	11.5
A nanny with the supervision of mother	14.6	16.4	18.7
Mother with the assistance of one of the baby care centers	6.4	4.8	15.8
Only mother with the assistance of father	62.6	56.1	47.8
Missing	3.5	0.5	1.4
Total	100	100	100

Table (51): Reasons of the UAE family's inability to survive without domestic workers, Students (%)

	Family members number	Requirements of modern life	Women work	Absence of man role in family responsibilities	Family members are not participating in family responsibilities	Lots of social occasions and social formalities	Size of the house
Checked	27.8	23.0	27.8	32.1	21.5	33.5	12.4
High	17.2	21.0	22.5	11.0	22.0	7.1	28.7
Moderate	7.7	7.7	4.8	3.8	8.1	3.8	8.1
Low	4.8	4.3	1.4	4.3	3.8	7.2	8.1
Very low	4.8	6.7	4.3	9.1	7.2	9.6	4.8
Unchecked	1.4	1.0	2.9	2.9	1.0	2.4	1.4
Missing	36.4	36.4	36.4	36.9	36.4	36.4	36.4
Total	100	100	100	100	100	100	100

Table (52): Reasons of the UAE family's inability to survive without domestic workers, mothers (%)

	Family members number	Requirements of modern life	Women work	Absence of man role in family responsibilities	Family members are not participating in family responsibilities	Lots of social occasions and social formalities	Size of the house
Checked	31.7	23.8	36.0	38.6	26.5	43.9	14.8
High	13.8	12.7	14.3	7.9	14.3	3.2	28.6
Moderate	7.9	10.1	5.3	5.8	7.9	1.6	9.0
Low	5.3	11.6	4.2	4.2	10.6	2.6	5.8
Very low	4.8	3.2	2.6	3.7	5.3	7.4	4.8
Unchecked	4.8	6.9	5.8	7.9	3.7	8.5	4.8
Missing	31.7	31.7	31.7	31.7	31.7	32.8	32.3
Total	100	100	100	100	100	100	100

Table (53): Reasons of the UAE family's inability survive without domestic workers, Fathers (%)

	Family members number	Requirements of modern life	Women work	Absence of man role in family responsibilities	Family members are not participating in family responsibilities	Lots of social occasions and social formalities	Size of the house
Unchecked	29.2	18.1	36.3	42.1	30.4	38.6	15.8
Highest	18.1	23.4	11.7	7.0	12.3	7.0	22.8
High	4.7	10.5	2.9		7.0	1.8	9.9
Moderate	5.3	4.7	4.7	2.9	4.1	2.3	7.6
Low	2.9	2.3	0.6	2.9	4.7	5.3	2.9
Very low	1.2	2.3	5.3	6.4	2.9	6.4	2.3
Missing	38.6	38.6	38.6	38.6	38.6	38.6	38.6
Total	100	100	100	100	100	100	100

Table (54): Ranking the most important reasons:

	Father	Mother	Students
Family members number	47.3	45.5	45.0
Requirements of modern life	41.5	36.5	44.0
Women work	48.0	50.3	50.3
Absence of man role in family responsibilities	49.1	46.5	43.1
Family members are not participating in family responsibilities	42.7	40.8	43.5
Lots of social occasions and social formalities	45.6	47.1	40.6
Size of the house	38.6	43.4	41.1

Table (55): Financial wellbeing creates arrogance on others especially children, Fathers, mothers and students

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Totally agree	27	15.8	23	12.2	51	24.4
Agree	48	28.1	57	30.2	68	32.5
Not sure	34	19.9	51	27.0	44	21.1
Disagree	33	19.3	36	19.0	27	12.9
Totally disagree	16	9.4	11	5.8	7	3.3
Missing	13	7.6	11	5.8	12	5.7
Total	171	100	189	100	209	100

Table (56): Fulfilling the material needs come over the UAE family aspirations and dreams

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Totally agree	38	22.2	43	22.8	43	20.6
Agree	66	38.6	74	39.2	70	33.5
Not sure	29	17.0	39	20.6	61	29.2
Disagree	20	11.7	18	9.5	21	10.0
Totally disagree	5	2.9	3	1.6	2	1.0
Missing	13	7.6	12	6.3	12	5.7
Total	171	100	189	100	209	100

Table (57): The decline of Arabic language weakness the national identity.

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Totally agree	78	45.6	82	43.4	114	54.5
Agree	54	31.6	62	32.8	62	29.7
Not sure	14	8.2	26	13.8	17	8.1
Disagree	14	8.2	11	5.8	10	4.8
Totally disagree	5	2.9	7	3.7	4	1.9
Missing	6	3.5	1	0.5	2	1.6
Total	171	100	189	100	209	100

Table (58) The UAE family is losing its internal cohesion and consolidation

	Fathers		Mothers		Students	
	Freq.	Percentage	Freq.	Percentage	Freq.	Percentage
Totally agree	20	11.7	27	14.3	37	17.7
Agree	47	27.5	61	32.3	60	28.7
Not sure	41	24.0	40	21.2	61	29.2
Disagree	32	18.7	39	20.6	30	14.4
Totally disagree	25	14.6	17	9.0	17	8.1
Missing	6	3.5	5	2.6	4	1.9
Total	171	100	189	100	209	100

Table (59) Do the rapid economic-social changes are putting pressure in your family?

	Father		Mother		Students	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	78		88		115	
No	5		7		10	
It Depends	1		1		2	
No comment/ don't know	1		1		1	
Total	85		97		127	

Part IV: The impact of Socio-economic changes on the Family Values:

Table (60) how economic changes have affected the UAE family values

	Fathers		Mothers		Students	
	Freq.	%	Freq.	%	Freq.	%
Family became more open and adaptive	57	33.3	84	44.4	85	40.7
Families became more conservative and religious	8	4.7	10	5.3	11	5.3
UAE family has strong roots not easy to be shaken	22	12.9	15	7.9	11	5.3
There is a superficial change not in traditions and norms	61	35.7	60	31.7	73	34.9
Other	7	4.1	5	2.6	12	5.7
Missing	16	9.4	15	7.9	17	8.1
Total	171	100	189	100	209	100

Table (61) most negatively affected dimensions of UAE family life

Connections between the parents and children		Fathers		Mothers		Students	
		Freq.	%	Freq.	%	Freq.	%
	Unchecked	68	39.8	74	39.2	61	29.2
	Most affected	53	31.0	59	31.2	60	28.7
	Affected	21	12.3	24	12.7	38	18.2
	Least affected	11	4.4	15	7.9	24	11.5
	Missing	18	10.5	17	9.6	25	12.5
	Total	171	100	189	100	209	100
Bonds between nuclear and extended family	Unchecked	67	39.2	86	45.5	67	32.1
	Most affected	59	34.5	51	27.0	73	34.9
	Affected	17	9.9	21	11.1	27	12.9
	Least affected	10	5.8	14	7.4	15	7.2
	Missing	18	10.5	17	9.0	27	12.9
	Total	171	100	189	100	209	100
Domestic violence	Unchecked	132	77.2	144	76.2	150	71.8
	Most affected	7	4.1	7	3.7	5	2.4
	Affected	3	1.8	4	2.1	5	2.4
	Least affected	11	6.4	17	9.0	11	5.3
	Missing	18	10.5	12	9.0	38	18.2
	Total	171	100	189	100	209	100
Dialogue and ability to persuade	Unchecked	111	64.9	94	99.7	114	54.5
	Most affected	22	12.9	37	19.6	24	11.5
	Affected	9	5.3	16	8.5	19	9.1
	Least affected	11	6.4	25	13.2	16	7.7
	Missing	18	10.5	17	9.0	36	17.3
	Total	171	100	189	100	209	100
The absence of	Unchecked	100	58.5	95	50.3	93	44.5

mothers' role in raising kids.	Most affected	24	14.0	38	20.1	38	18.2
	Affected	10	5.8	16	8.5	24	11.5
	Least affected	19	11.1	23	12.2	27	12.9
	Missing	18	10.5	17	9.0	27	13.0
	Total	171	100	189	100	209	100

Table (62) Marriage preferences, if son/brother preferred to marry a non-national woman

	Fathers		Mothers		Students	
	Freq.	%	Freq.	%	Freq.	%
Prefer a national woman	109	63.7	116	61.4	145	69.4
I support and back him	27	15.8	24	12.7	28	13.4
Other	27	15.8	44	23.3	33	15.8
Missing	8	4.7	5	2.6	3	1.4
Total	171	100	189	100	209	100

Table (63) Taking care of elderly parents

	Fathers		Mothers		Students	
	Freq.	%	Freq.	%	Freq.	%
Take care of them personally in my home	119	69.6	132	69.8	162	77.5
Employ a nurse to take care of the,	8	4.7	8	4.2	6	2.9
Put them in a nursing home in case they are good ones	2	1.2	1	0.5	0	0
Keep them living in their home and support them financially and emotionally	29	17.0	37	19.6	29	13.9
Other	4	2.3	7	3.7	8	3.8
Missing	9	5.3	4	2.1	4	1.9
Total	171	100	189	100	209	100

Table (64) how much arranged married is accepted by female students

	Frequency	Percentage
Yes	75	35.9
No	127	60.8
Missing	7	3.3
Total	209	100

Table (65) young generation wearing national clothes (Abaya and Kandourah)

	Fathers		Mothers		Students	
	Freq.	%	Freq.	%	Freq.	%
Only in UAE	55	32.2	63	33.3	80	38.3
Everywhere and abroad	102	59.6	104	55.0	105	50.2
Other	7	4.1	19	10.1	20	9.6
Missing	7	4.1	3	1.6	4	1.9
Total	171	100	189	100	209	100

Table (66) the factors that mostly affecting UAE youth in schools and universities

	Fathers		Mothers		Students	
	Freq.	%	Freq.	%	Freq.	%
Language	29	17.0	26	13.8	34	16.3
Religion	22	12.9	33	17.5	44	21.1
Clothes and general appearance	22	12.9	25	13.2	23	11.0
Attitudes and behaviors	83	48.5	84	44.4	75	35.9
Other	8	4.7	17	9.0	11	5.3
Missing	7	4.1	4	2.1	22	10.5
Total	171	100	189	100	209	100

Table (67) Opinions of fathers, mothers and students on different issues

An increase in the selfishness among UAE family members		Fathers		Mothers		Students	
		Freq.	%	Freq.	%	Freq.	%
	Totally agree	12	7.0	23	12.2	31	14.8
	Agree	46	26.9	54	28.6	58	27.8
	Not sure	41	24.0	37	19.6	68	32.5
	Disagree	42	24.6	42	22.2	27	12.9
	Totally disagree	15	8.8	16	8.5	10	4.8
	Missing	15	8.8	17	9.0	15	7.2
	Total	171	100	189	100	209	100
Increase of domestic violence in UAE family	Totally agree	15	8.8	9	4.8	15	7.2
	Agree	26	15.2	38	20.1	35	16.7
	Not sure	43	25.1	51	27.0	58	27.8
	Disagree	56	32.7	56	29.6	69	33.0
	Totally disagree	16	9.4	17	9.0	18	8.6
	Missing	15	8.8	18	9.5	14	6.7
	Total	171	100	189	100	209	100
Increase of depression among the UAE youth	Totally agree	14	8.2	26	13.8	43	20.6
	Agree	47	27.5	65	34.4	71	34.0
	Not sure	50	29.2	44	23.3	51	24.4
	Disagree	37	21.6	35	18.5	31	14.8
	Totally disagree	13	7.6	11	5.8	9	4.3

	Missing	10	5.8	8	4.2	4	1.9
	Total	171	100	189	100	209	100
Increase in the unaccepted sexual orientations among youth	Totally agree	24	14.0	34	18.0	59	28.2
	Agree	59	34.5	60	31.7	69	33.0
	Not sure	44	25.7	50	26.5	46	22.0
	Disagree	29	17.0	22	11.6	19	9.1
	Totally disagree	5	2.9	10	5.3	8	3.8
	Missing	10	5.8	13	6.9	8	3.8
	Total	171	100	189	100	209	100
Youth faces serious threat from drugs addiction and committing crimes	Totally agree	35	20.5	32	16.9	44	21.1
	Agree	58	33.9	78	41.3	71	34.0
	Not sure	39	22.8	34	18.0	51	24.4
	Disagree	18	10.5	21	11.1	29	13.9
	Totally disagree	11	6.4	13	6.9	9	4.3
	Missing	10	5.8	11	5.8	5	2.4
	Total	171	100	189	100	209	100
Youth are polarized between religious fundamentalism and moral decay	Totally agree	21	12.3	25	13.2	36	17.2
	Agree	56	32.7	63	33.3	68	32.5
	Not sure	47	27.5	56	29.6	72	34.3
	Disagree	28	16.4	20	10.6	18	8.6
	Totally disagree	10	5.8	7	3.7	6	2.9
	Missing	9	5.3	18	9.5	9	4.3
	Total	171	100	189	100	209	100
Islam can protect UAE society from the risks of globalization	Totally agree	75	43.9	102	54.0	100	47.8
	Agree	61	35.7	56	29.6	57	27.3
	Not sure	20	11.7	15	7.9	36	17.2
	Disagree	3	1.8	3	1.6	9	4.3
	Totally disagree	1	6	1	0.5	2	1.0
	Missing	11	6.4	12	6.3	5	2.4
	Total	171	100	189	100	209	100
High tech. knowledgeable youth deepen how they look down to their parents	Totally agree	25	14.6	28	14.8	47	22.5
	Agree	50	29.2	60	31.7	59	28.2
	Not sure	38	22.2	28	14.8	52	24.9
	Disagree	41	24.0	52	27.5	32	15.3
	Totally disagree	8	4.7	11	5.8	14	6.7
	Missing	9	5.3	16	5.3	5	2.4
	Total	171	100	189	100	209	100
The education system has alienated our children from their society	Totally agree	16	9.4	30	15.9	30	14.4
	Agree	47	27.5	47	24.9	66	31.6
	Not sure	57	33.3	51	27.0	71	34.0
	Disagree	30	17.5	36	19.0	29	13.9
	Totally disagree	11	6.4	13	6.9	7	3.3

	Missing	10	5.8	12	6.3	6	2.9
	Total	171	100	189	100	209	100
UAE family needs guidance and mentoring to deal with the current changes	Totally agree	34	19.9	46	24.3	84	40.2
	Agree	68	39.8	71	37.6	72	34.4
	Not sure	34	19.9	30	15.9	29	13.9
	Disagree	18	10.5	22	11.6	11	5.3
	Totally disagree	8	4.7	9	4.8	9	4.3
	Missing	9	5.3	11	5.8	4	1.9
	Total	171	100	189	100	209	100

Part V: Adapting Strategies:

Table (68): strategies followed of your kid refuses to speak in Arabic

	Fathers		Mothers	
	Freq.	%	Freq.	%
It is ok as I can speak both languages	27	15.8	28	15.1
I will ask him/her to speak in Arabic	89	52.0	101	53.4
I will not respond to him/her till speaks in Arabic	36	21.1	44	23.3
I do not have too much to say as most kids do not speak Arabic	2	1.2	2	1.1
I will bring an Arabic teacher to help him/her to develop Arabic language skills	4	2.3	5	2.6
Other	8	4.7	5	2.6
Missing	5	2.9	4	2.1
Total	171	100	189	100

Table (69): Strategies followed if one of your friends shows signs of unaccepted sexual behavior, students

	Frequency	Percentage
I do not care, it is not my business	63	30.1
I will discuss the issue with her	80	38.3
I ask some of our close friends to help	17	8.1
I will go and talk to her parents	7	3.3
I will go to the university advisor and consult	22	10.5
Other	11	5.3
Missing	9	4.3
Total	209	100

Table (70): Strategies followed if one of your kids is behaving in unaccepted sexual behavior.

		Fathers		Mothers	
		Frequency	Percentage	Frequency	Percentage
I will speak with her/him till changes behavior	Unchecked	29	17.0	30	15.9
	Most Important	118	69.0	130	68.8
	Moderate	15	8.8	15	7.9
	Least Important	3	1.8	3	1.6
	Missing	6	3.5	11	5.8
	Total	171	100	189	100
I will discuss the issue with spouse to take a decision	Unchecked	77	45.0	78	41.3
	Most Important	48	28.1	51	27.0
	Moderate	37	21.6	46	24.3
	Least Important	3	1.8	3	1.6
	Missing	6	3.5	11	5.8
	Total	171	100	189	100

I ask some of our close trusted relatives for help	Unchecked	135	78.9	122	64.6
	Most Important	5	2.9	9	4.8
	Moderate	2	1.2	13	6.9
	Least Important	23	13.5	33	17.5
	Missing	6	3.5	12	6.3
	Total	171	100	189	100
I will go and talk to a psychiatric	Unchecked	144	84.2	142	75.1
	Most Important	6	3.5	2	1.1
	Moderate	1	6	9	4.8
	Least Important	14	8.2	25	13.2
	Missing	6	3.5	11	5.8
	Total	171	100	189	100
I will go to one of sheikhs or religious men	Unchecked	141	82.5	153	81.0
	Most Important	1	0.6	6	3.2
	Moderate	4	2.3	2	1.1
	Least Important	19	11.1	17	9.0
	Missing	6	3.5	11	5.8
	Total	171	100	189	100
I will leave him/her to learn from life experience	Unchecked	155	90.6	174	92.1
	Most Important	4	2.3	1	0.5
	Moderate	1	0.6	0	0
	Least Important	5	2.9	3	1.6
	Missing	6	3.5	11	5.8
	Total	171	100	189	100
I will feel ashamed and will distance him/her from others	Unchecked	160	93.6	171	90/5
	Most Important	1	0.6	2	1.1
	Moderate	2	1.2	1	0.5
	Least Important	2	1.2	4	2.1
	Missing	6	3.5	11	5.8
	Total	171	100	189	100

Table (71) Strategies to be followed if your daughter smokes

		Fathers		Mothers	
		Frequency	Percentage	Frequency	Percentage
Very angry and precise	Unchecked	80	46.8	101	53.4
	Most Important	71	41.5	53	28.0
	Moderate	9	5.3	23	12.2
	Least Important	3	1.8	6	3.2
	Missing	8	4.7	6	3.2
	Total	171	100	189	100
I will convince her and discuss the negative effects of smoking	Unchecked	112	65.5	125	66.1
	Most Important	32	17.7	36	19.0

	Moderate	18	10.5	15	7.9
	Least Important	1	0.6	7	3.7
	Missing	8	4.7	6	3.2
	Total	171	100	189	100
This is not accepted and she doesn't dare to do that	Unchecked	75	43.9	67	35.4
	Most Important	77	45.0	96	50.8
	Moderate	4	2.3	10	5.3
	Least Important	6	3.5	10	5.3
	Missing	9	5.3	6	3.2
	Total	171	100	189	100

Table (72): Strategies followed if engaged to a very modern and open person to a point that makes you feel uncomfortable:

	Frequency	Percentage
I will refuse to continue with him	45	21.5
I will discuss it with him and try to change his attitude	108	51.7
I will speak to my parents	38	18.2
Other	9	4.3
Missing	9	4.3
Total	209	100